

THE INAUGURATION

George Shannon McCune, D. D.

President of

Huron College

Huron, South Dakota

November 29th, 1921



The HURON COLLEGE BULLETIN
containing the addresses given
at the Inauguration

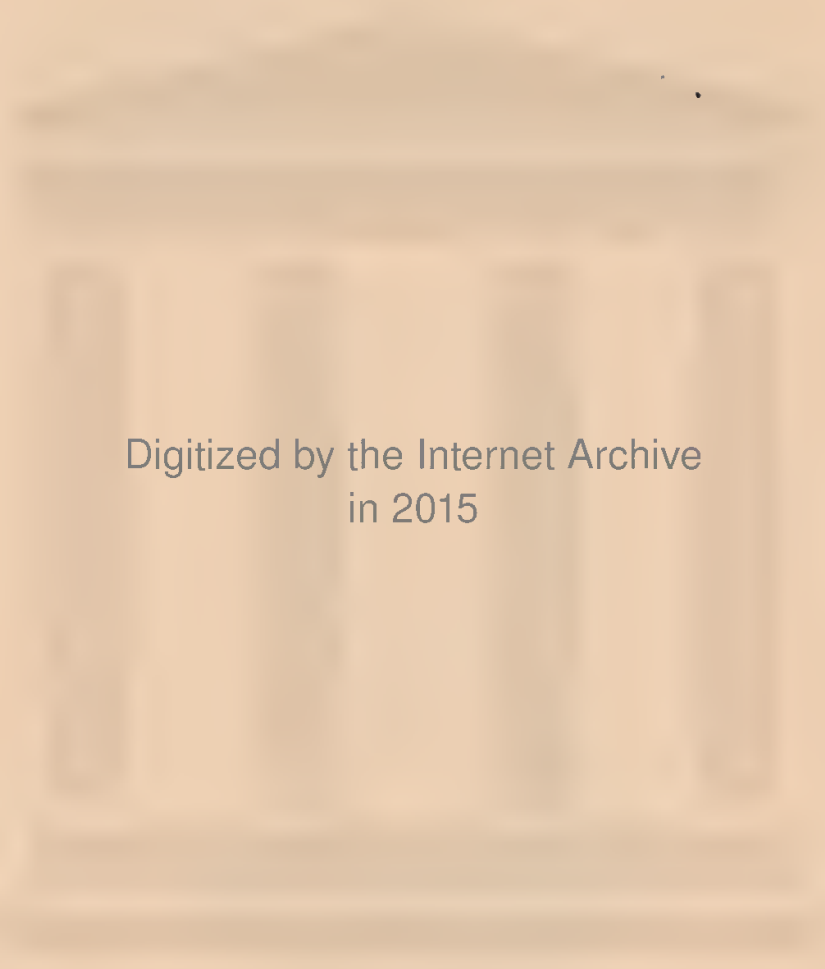


Rev. George Shannon McCune, A. B., A. M., D. D.





Hon. A. K. Gardner, A. B., LL. B.
President of the Board of Trustees



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THE INAUGURATION of PRESIDENT GEORGE SHANNON McCUNE

It is impossible to capture and imprison in words the spirit that has given life and character to a past occasion. The most vivid record of the inauguration of President McCune on November 29 will inevitably be written in the memory of those who were present. For them the account given and the speeches recorded here will serve as a remembrancer. Those who were not present may be thereby enabled to picture for themselves the scenes of that historic day.

THE INAUGURATION LUNCHEON

Though several of the inauguration guests were present at the Tuesday morning chapel service, the first general gathering was at luncheon at the Marvin Hughitt Hotel. Here the Executive Committee of the Board of Trustees en-

tertained the faculty, the trustees, the visiting ministers of the synod, and the special guests of the College, official and otherwise.

The president of the Board, Mr. A. K. Gardner, exercised very happily his well known gifts as toastmaster. In the speeches there was naturally some affectionate reminiscence of Huron's past, since former President Gage and Miss Mary A. Tawney, Professor of Mathematics, 1898-1909, were among the speakers. There was also hearty expression of the loyalty of the synod and of the College constituency in South Dakota, represented by Rev. George E. Parisoe of Sioux Falls and Mrs. A. E. Deason of Manchester. Professor Wendell S. Brooks of Carleton College, Minnesota, Dean Frank T. Stockton of the University of South Dakota, and Dean G. L. Brown of South Dakota State College, gave evidence as they spoke, of the generous spirit of fellowship and cooperation existing between Huron and other colleges, within and without the boundaries of the state. On the whole, the occasion was marked by a spirited commerce of wit, wisdom and sentiment, carried on in an eminently comfortable social atmosphere.

THE INAUGURATION EXERCISES

The inauguration ceremony took place at the Ralph Voorhees Hall in the evening. Shortly after seven o'clock the corridors were full of the gathering audience. Groups of friends, many in evening dress by reason of the reception later, stood under the softly shaded lights in eager converse; visiting dignitaries went in anxious search of missing regalia; while grave professors in flapping gowns strove to get the academic procession formed by seven fifteen.

The procession which presently moved up the chapel aisles, was led by President McCune and Mr. A. K. Gardner, President of the Board of Trustees. After the two presidents came the speakers of the evening, the trustees, the official representatives of other colleges, and the faculty. When

these had taken their places on the platform, the program proceeded under the skillful guidance of Mr. A. K. Gardner. The invocation was offered by the Rev. Hubert Ketelle, pastor of the First Presbyterian Church of Huron. A vocal duet by Professor and Mrs. Bailey followed.

THE INAUGURAL CEREMONY.

Announcement of the Election of George Shannon McCune

By Rev. H. P. Carson, D. D., Secretary of the Board of Trustees.

Then rose the venerable Secretary of the Board of Trustees to make the formal announcement of Dr. McCune's election:

Mr. President:—

I have the happy privilege of announcing to you and this expectant assembly that George Shannon McCune, D. D., whom the Board of Trustees of Huron College elected to become its President, has accepted our call; and I now present him to you to take the oath of the office.

ADMINISTRATION OF THE OATH OF OFFICE

By Mr. A. K. Gardner, President of the Board
of Trustees of Huron College.

Mr. Gardner now administered the oath of office:

George Shannon McCune, having accepted the call to become the President of Huron College, do you now promise in the presence of God and these witnesses that you will faithfully perform the duties of the office to the best of your ability; that you will seek to promote the ideals and preserve the traditions that have hitherto characterized Huron College?

The President replied, I do.

The charge to the new president was given by Dr. Calvin H. French, now president of Hastings College, former president and master-builder of Huron. His address was doubly fraught with tender significance for those who remembered his charge to President Gage at the last inauguration.

CHARGE TO PRESIDENT McCUNE

BY REV. CALVIN H. FRENCH, D. D.

President McCune:—

I have not yet been able to determine my relation to you on this occasion. Being the president of a sister college, I have also helped to inaugurate your predecessor who was my own successor. Whether, therefore, I am your academic brother or grandfather is the question which I can not answer. But whether my relation to you is fraternal or paternal is not so important, I venture to think, as your own relation to the institution the presidency of which you have now assumed.

I congratulate both you and the college upon the relation which has now been established. You will permit me to think first of the college. It has been builded by many hands. It is the partial realization of many dreams and visions. It is the hope of many both young and old through all this vast Northwest. It is the answer to many prayers offered through many years by those who by faith laid hold upon the things which were to them invisible. I can easily believe that the spirits of Blackburn and Williamson join with us who are here and with that larger circle of those who, scattered widely over the earth, now think of us, all uniting with confidence and faith as we commit a precious and sacred thing to your care.

The College needs and deserves the service and devotion of the best and greatest man who can be found to be its leader. We believe you are that man. We rejoice in the things we know about you, and we are the more confident because you have seen in the College the things you love and wish to serve.

Although you are beginning a work which in its outward forms is new to you, you are no novice in the more important things which you must do. Those things are suggested to me by one of the world's great teachers when he said, "For me to live is Christ." Himself, life with all its opportunities and possibilities, and the everpresent overshadowing Christ, were, to him, the major factors in the great problem set by the Creator before his soul. That problem, modified by conditions of time and place, is set before every living soul. The circumstances of this hour direct your attention anew to it.

If I may speak any words of counsel to you, I would charge you first to be that man of whom you dreamed while, to your childhood's eye, the world was still filled with trailing clouds of glory; or that man whom, as a youth, you saw as your ideal, before any mists or clouds had shadowed life's morning and before any doubts or fears had sobered your heart's throbbing. Students will look upon you eager to become what they see you to be. Trustees and friends of the College stand with you eager to follow where you lead. What you are will speak so loudly to

us all that, though we call the College by the old familiar name, we shall recognize it in our hearts as McCune College.

Perhaps I have already spoken my second word of counsel. Life for each of us is just our own rendering of an ancient song. The great theme is the same for us all, but our voices and our parts are our own. To you it will be given to lead a chorus. The souls of multitudes of students as they come and go will be your singers. As you teach them to know the world's needs and to interpret the world's inarticulate groanings, they will go out to the uttermost parts of the earth teaching men the harmonies of life with which the world began. Men long ago forgot the songs of Eden. But you must hear those songs and teach others to hear them in order that one day, soon or late, the world's alarms and cries of fear may yield to a divine harmony. Therefore, never let your burdens which will be heavy, or your disappointments which will be many, or the daily routine which may be deadly make your ear dull to life's undertone of an eternal and divine purpose or its overtones of men's instinctive gropings after God.

Again, I have partly spoken my third word of counsel. "For me to live is Christ," said Paul. But what was Christ? He was the translation of God into the terms of human life. Paul accepted the challenge of life as thus presented. For him to live was to interpret the ways of God to men and to beseech men that they be reconciled to God. For you to live will be to make Huron College a place where men and women come so to know and obey God, that wherever they go or whatever they do, they shall be his ambassadors to the world.

As the trustees have already given you the name and power of the president, speaking for them and for all the friends of the College, I bid you accept also this spiritual trust for which the name and power exist. Our hopes and prayers are all with thee; "our hopes and prayers, our faith for future years are all with thee, are all with thee."

The President, now fully and formally inducted into his office, delivered his inaugural address as follows:—

THE INAUGURAL ADDRESS

of

PRESIDENT GEORGE SHANNON McCUNE.

When I took the oath, I did it with my whole heart. I assume this responsibility not knowing all it means, but relying on Divine guidance and on the friendly interest of those who have labored here before me. Tonight we stand amid the builders of Huron College,—the men and women who have given of their time, their money and their lives to this institution. My heart goes out in deep gratitude to Dr. French for giving us that word of inspiration as we take up this responsible position

which he filled so ably for many years. He laid the foundation and began the building. As we stand here tonight, a spirit of awe, of reverence, of humility, encompasses us. I feel sure that you are thinking of past occasions when familiar faces were seen and familiar voices heard. Dark days, distressing times, discouraging problems were many; but fast friendships were made that knitted you closer, one to another. The great joy of accomplishment on November 11th, 1911, when the \$500,000 endowment was completed was sufficient reward for the price paid in years of labor expended. We need not shut our eyes to feel the great cloud of witnesses about us on this occasion in this hall this evening. The invitation went to many thousands. Not all could come in person, but their greetings have reached us; and while we are gathered here they are thinking of us in the East, in the South, far out West, and even over the seas. Our thoughts go out to those beyond the reach of any human message, who are already in the presence of the King. We wonder if they are not looking down upon us tonight with joy in the realization more perfect than ours of things actually finished and of many well begun which will bring great glory to Him whose we are and whom we serve.

Separations were difficult. Fifteen years of earthly service here and then a call to service yonder. That was Dr. Blackburn at Pierre. In Huron fifteen years of hard work, of sleepless nights, of attempting what seemed the impossible but with indomitable courage pushing to the end, finally turning the whole work over to younger shoulders. That was Dr. French. We feel more than ever after hearing your message to night that, although you are separated from us in another college, this is your first love and your heart's prayers are with us even though we do not have your presence here to continue the building that you began.

This is a rare occasion that brings together the living presidents of Huron College. I feel tonight that my attitude toward the position that I am called to fill was well expressed by Dr. Gage in his inaugural address as he assumed the responsibilities of President: "I stand in the position of one who is entering upon the administration of an inheritance, a duty to be assumed in humility and to be performed in loyalty to those who founded the estate. Men sometimes come to critical points in great human undertakings and speak proudly of breaking from the past. I speak as a true progressive when I say that our past is as precious as our future, for out of the past we must get the future. It behooves us to be thankful that our past is potential. It is big with possibilities, it is such that we may reasonably hope to get out of it the kind of future we should like to have." With that sentiment Dr. Gage began his seven years administration in Huron College. College presidents have transferred their affections from one college to another, from one state to another. Not so with these two presidents. They builded here; their affections have deep roots in Huron; and they today are with us in

counsel and in direction—living friends on whom we feel that we can lean.

No man can work alone. To succeed he must have loyal friends. One of the reasons that brought me to assume this responsibility was the manifest love and loyalty of the people of Huron to Dr. French and Dr. Gage. Surely if these people have that deep love and loyalty for those who gave themselves to the college, to the city, to the state, mine may be that heritage also. You can never be loved more deeply and appreciated more sincerely anywhere, Dr. Gage and Dr. French, than you have been in Huron. After all, there is nothing so precious as love and loyalty. These Mrs. McCune and I covet more than anything else.

While men and women in this city, regardless of church affiliations, joined heartily with those who in 1911 were directing the endowment campaign, earnestly praying in the midst of many discouraging conditions, the school which we had builded yonder in Korea, and which we loved most dearly, was about to be ruined. All of its teachers and half of the student body were taken off to Japanese prisons and we were left alone. Those were nights spent in intercessory prayer, and God gave the blessing and finally, after years, established the work many fold. The best preachers, the greatest leaders in Korea today came out of those dark days and months. It isn't the darkness, the obstacles, the trials, the difficulties, that are to be feared. They only bring us nearer to God in dependence, trust and confidence. The great need in every great work is cooperation, love, loyalty, straightforwardness, enthusiasm of all working together for the common cause.

In Gareth and Lynette, Merlin's word about Camelot

The city is built

To music

And therefore built forever,

is applicable to Huron College. A college "built to music" is constructed on a lasting spiritual foundation. The music has been that of cooperation, each taking his place, doing his work, fitting in with the harmony of the routine duties of administration by the Board of Trustees, of the classroom activities by the Faculty, of the making all this work possible by the prayers and gifts of the many friends of Huron College.

Most of the statues seen around the world today were erected in honor of those who led in the spread of suffering—the great warriors of history. Through the centuries the record of the individual, the family, the community has been that of suffering. Less than a century ago your ancestors and mine were strapped to a table and the cruel knife applied to them in the surgical operation. Men who had been trained to think not in the old grooves but in new lines were Dr. Long of Georgia and Dr. Morton of Massachusetts. They rediscovered the lost art of which the Chinese scholars tell, which the Greek Herodotus and the Roman Pliny describe—the use of anesthetics in surgery. No statues

were erected to such men as these who merely found a way to prevent suffering. We witness the beginning of the new day when thousands of millions will be spent not for dreadnaughts and instruments of destruction, not for statues and empty memorial halls glorifying the warrior, but for buildings, equipment, and endowment of educational institutions, for the development of constructive nationalism. Country and city schools, colleges and universities will be the monuments erected to those who builded them.

In that peaceful nation, Korea, the custom for centuries has been to erect a substantial building in a prominent place in honor of the teacher in the community. The house, though generally small, is securely walled about. One can go into the court through the outside gate at any time day or night, in rain or storm. He can open the door and find himself in the presence of the spirit of the teacher who has molded his life. Quietly he can communicate in thought with that great man. He always takes something to eat and sets the table for one meal with this beloved master. After serving the meal and allowing the steam and aroma of the food to be enjoyed by the spirit of the teacher, he eats the meal in reverential piety. So must it be in the new day in America when colleges perpetuate the memory of those whose devotion made them possible. Students will return to their college halls and commune with those master spirits who taught them the deep lessons of life.

America's over 450,000 college students spend upwards of thirty hours per week for thirty-six weeks in classroom or laboratory. This means 250,000,000 contacts with instructors in a regular college year and over one billion in the four years college course. Here when learner and teacher meet, what result is accomplished? To illustrate: The student asks the question, "What is heat?" and the professor proceeds to explain that until one hundred twenty years ago scientists believed heat to be a substance, a form of matter like coal or beef. Now we know that heat is invisible, with no weight, no dimensions, and no substance. Crush a lump of sugar into particles; crush one of these particles and you have powdered sugar; drop this upon a hot stove and it breaks up into particles of smoke. If you have physical means for doing it, you could keep on breaking up each particle of smoke almost indefinitely down to infinitely small particles called atoms which are grouped together into molecules. There are a billion times a billion such molecules in a cubic inch of air. The professor proceeds into further details making known this mystery. He directs the student to the great Creator of the atom, the molecule, the gas, the particle, the lump. Christian education shows the student that it is God, our Father, who made our minds and who wishes to open up a yet deeper thought world which will far transcend anything the human intellect has ever yet comprehended. Christian education never sets a limit on intellectual development but goes beyond to God, the source of all truth who communi-

cates with man and gives him the power that can make possible the dreams and visions of the scientist, the artist, the Christian minister.

In the wonderful service at Arlington when I sat and heard that remarkable oration of the President of our Republic, I knew that with me some thirty thousand people scattered around on the hills of Arlington were hearing the same message, more than fifteen thousand in New York and some twenty thousand in San Francisco, 3700 miles away, in the same instant were listening breathlessly to the dropping of every syllable of that message. As women were shedding tears at Arlington, so were they in San Francisco. I thought that day of the message that had been sent a few days earlier by President Harding to the heads of twenty-eight governments—a message that reached the ends of the earth within the space of seven seconds. One's imagination could not help but leap to the political, social and moral consequences of these physical achievements. We realize that the president's voice has but grown to the size of our Republic. In the old Roman republic the voice of the stentor could reach all citizens. Pericles was doubtless heard in his funeral oration over the Marathon dead by all the free men of Athens. It now requires only the physical apparatus to bring all the citizens in this vast land of ours within the sound of the President's voice. Someone foretold the day when John Carty, that great American electrical engineer, or his heir, would make the universe his hall.

Wherein each earth encircling day shall he
A Pentecost of speech, and man shall hear,
Each in his dearest tongue his neighbor's voice
Though separate by half the globe.

We have arrived at this state of wonderful scientific achievement by long and toilsome ways. The story of the building and growth of our nation thrills us with the record of struggles, hardships, and sacrifices. The Pilgrim Fathers, the bloody Revolutionary days, Gettysburg, Reconstruction—these developed supermen. Later we began to drift into mediocrity. Great men became rare while educational institutions increased. Commercialism made great strides. America was becoming the richest nation in the world. Just before the Great War she had reached the climax of prosperity but she was provincial, limited in vision, living to herself. In the spring of 1914, reading the daily papers in the principal cities of America from San Francisco to New York, we could find in them scarcely a line about international matters. Then came the World War. Presently America felt the call to hear her part in the conflict. The Atlantic was but a mere path from here to France. Hundreds of thousands of Americans went "over there" for service; millions of parents, brothers, and sisters were "over there" in spirit. The world came close to America then and America began to step out into international life.

The war over, the world was thrown into a worse chaos than the

war itself. This is a time of momentous crisis in history, when our beloved nation is called to leadership. Humanity has hoped for an awakened world, and the eyes of humanity are now turned toward our National Capitol; the heartbeats of a thousand million people are heard in oppressive silence waiting the sound of America's voice heralding the new hope.

As I sat in the Continental Memorial Hall, Washington, on the 12th of November and looked at those men who sat around the table at that wonderful conference representing the nations of the world, I felt that never in the history of mankind had so much power been concentrated in a single group of men. On them the fate of civilization seemed to rest. The New York Times editorial which we read that morning expressed the general expectation. "The first session of the Washington conference this morning will be of a merely formal character. The delegates will listen to an address by the President of the United States. They will elect a presiding officer and a secretary. Beyond the address of the president and of the presiding officer in taking the chair, it is not expected that there will be any discourse. At the end of the formal proceedings the conference will adjourn until Tuesday." Such would have been the old way. Not so today—for America spoke through that man who towered far above all other men, Charles Evans Hughes, a twentieth century, democratized, constructive, creative genius—soul, brain, heart, arm of the people, of the nations—a superman. He dropped a bomb that stunned the foreign, old time diplomats and shattered the dreams of selfish aggrandizement around the world. As President Wilson, representing the United States, appealed to the idealism of the world at Versailles, Hughes in a different atmosphere far removed from the world conflict in time and place sounded the call to mobilize the nations for the constructive work of universal peace. Millions in every country are answering that cry and are rallying, joyous volunteers in the army whose motto is Peace on earth, Good Will to men.

Passing Council Bluffs, Iowa, on the train people have laughed as they read that huge tablet erected near the railroad station: "Council Bluffs welcomes home the boys and girls whose service and sacrifices brought peace to the world and glory to their country." The inscription is really no matter for laughter; it is rather the expression of an aspiration and a hope.

President Harding, in his Arlington address, voiced this national hope deferred in words that are also an expression of the great mission of Christian education:—

"If American achievement is a cherished pride at home, if our unselfishness among nations is all we wish it to be, and ours is a helpful example in the world, then let us give of our influence and strength, yea, of our aspirations and convictions, to put mankind on a little higher plane, exulting and exalting, with war's distressing and depressing trag-

edies barred from the stage of righteous civilization.

Standing today on ballowed ground, conscious that all America has halted to share in the tribute of heart and mind and soul to this fellow American, and knowing that the world is noting this expression of the Republic's mindfulness, it is fitting to say that his sacrifice, and that of the millions dead, shall not be in vain.

On such an occasion our thoughts alternate between defenders living and defenders dead. A grateful Republic will be worthy of them both. Our part is to atone for the loss of the heroic dead by making a better Republic for the living."

This is the mission of Christian education.

ADDRESSES OF WELCOME

A violin solo by Miss Lucy May Cannon marked the close of the first part of the program and the beginning of the second. This consisted of brief addresses of welcome from the representatives of various bodies. The first were groups organically connected with the life and work of the College.

WELCOME FROM THE SYNOD OF SOUTH DAKOTA

By Rev. Alvyn Ross Hickman.

When this honor was proffered me, I was pleasantly surprised yet most unpleasantly exercised. I have never made an address of welcome, and not one of the many which have been delivered in my presence had made even a slight impression on my mind. I did not know what to say, or how to say it. I was entirely at a loss to know what duties this honor entailed. A short but interesting session with Webster's Unabridged contributed to the relief of my mind, for it made clear to me that one is welcome when his coming pleases us and that to make an address of welcome is merely to express in words the pleasure that someone's coming brings to us. So my task, my very pleasant task, this evening, is to assure you, Dr. McCune, that your coming to Huron as President of our College pleases the Synod of South Dakota, and if there be anything of difficulty in the task, it is in finding words adequate to the expression of our pleasure.

We welcome you first of all because of what your coming means to Huron College.

Those of us who have been in South Dakota long enough to know something of this school, its traditions and its achievements, have a deep-seated interest in and a warm affection for Huron, and are mightily concerned in the matter of its growth and prosperity. We rejoice that,

during a trying year, and without a president, Huron nevertheless went on with its work, led by consecrated and therefore capable men whose lives are dedicated to its service. Your coming, as President, to relieve these faithful ones would of itself insure you a warm welcome. We feel that in accepting the call to this service, you have honored both College and Synod, but when we remember the men and women who have gone out from these halls and think of their achievements, when we consider the opened door that is set before you in your work, we feel just as strongly that Huron has accorded you a great honor, and we gladly welcome the man whom Huron delights thus to honor.

Then we welcome you for what your coming means to the Synod of South Dakota.

We are a Synod of small churches but vast parishes, great tasks and wonderful opportunities. There is no end to the difficulties and problems that arise as we face our tasks, and we feel the need of inspiration and sympathetic counsel. Our experience of the untiring zeal, the whole-hearted service and spirit of helpfulness of your predecessors in the Presidency of Huron, together with our knowledge of your years of earnest, self-sacrificing usefulness in the far-away East, give us assurance that in you we shall find one to whom we may go for counsel and guidance, one who will get under the burdens with us, even as we have already found in you a friend and comrade.

We welcome you, and with our welcome goes the pledge of our friendship, our sympathy, our support in your work.

WELCOME FROM THE BOARD OF TRUSTEES

By Mr. Archibald Kenneth Gardner, President of the Board

On this happy occasion I take great pleasure in extending you a most hearty welcome on behalf of the trustees of Huron College. You are welcome—yes, thrice welcome, President McCune.

Huron College, let me tell you, is an Institution on speaking terms with its past. It has a splendid past that is as vitally throbbing and living as is its present, and the Institution is so jealous of that past that even the oath of office that you have taken before us requires you "to preserve the traditions that have heretofore characterized the college." An institution that can forget its past will not long have any future worth remembering. This living past of Huron College is fittingly exemplified here tonight in our past presidents, Dr. French and Dr. Gage, sitting here on this platform with you—Dr. French, that great educational pioneer and college builder who sacrificed so much for and built so well the foundations of this Institution, and Dr. Gage, our great war president, who during the turbulent days of the war, in addition to performing the functions of a college president, went up and down this state, preaching and teaching Americanism and loyalty, and who did so

much to preserve the morale of the non-combatants of South Dakota. These men, I say, exemplify a sacred and a living past, which we shall not forget so long as Huron College continues to function as a Christian Institution.

You are inaugurated as President of a college, not only with a living past of imperishable traditions, but a college with a future of boundless hope. You enter upon your duties as the Nations sit contemplating the principles of the lowly Nazarene, as the World, may we hope, is entering the reign of the Prince of Peace.

You will have much to do with the future of this Institution. May you preserve and develop it as a recruiting station on the great highway of life, making it in a still greater degree, an energizing life force in a progressive civilization. We can see now only the horizon of its boundless hopes.

On behalf of the Trustees, I tender you here the keys of the College, the insignia of your authority. I believe they may well be taken as typifying Christian education; as such I tender them. In Hoc Signo Vinces.

WELCOME FROM THE FACULTY

By Professor William L. Notestein, D. D.

President of the Board, President and Mrs. McCune, Friends of Huron College:

I count myself privileged in being called to speak a word of welcome in behalf of the Faculty.

Mr. President: It was no trivial thing—a mere formality, when you took the oath of office as President of Huron College. You took upon you a consecrated obligation hallowed by the best years and service of the life of others. The mantle handed on to you is one enriched by the arduous work, baptized by the sweat of strenuous effort and hallowed by the fervent effectual prayers of your predecessors—presidents Findley, Blackburn, French, Gage—a notable quartette who placed high the ideals and standard of the institution. May they never be lowered. Men who had a vision—a vision that linked earth and heaven, time and eternity.

It is a great obligation and a strenuous undertaking that you have assumed. We congratulate you on the highness of the work and the worthiness of the undertaking and the possibilities of the wide open door before you for a big man with a vision—a big man God sent and led.

A dual thought has been the dominant purpose through these years past of Huron College. High scholastic attainment, sterling Christian character. We have sought, we have earnestly striven not only to develop keen thinking, accurate observation, logical deductions, excellent scholarship, graciousness of culture on the part of our students, but the

development of mansoul—the whole man; that the profoundest scholastic attainment and culture may be surcharged and actuated—athrill—by the thought and spirit of the Christ.

The world today has a crying need not merely for educated men and women, the finished products of the great educational mill grinding out its annual grist. No, Sir, but for educated Christian men and women to be the leaders in the building a better civilization, leaders in the world-wide work of lifting poor, sin-stricken, fallen mansoul up before God the Father that by divine grace it may be reclaimed and restored to the image of its Creator. Training leaders for such a mission, such is the work, Sir, in which you are undertaking leadership. We as a Faculty welcome you to it. You certainly must have realized, ere this, that we are glad the President's mantle has been taken up. May a double portion of The Spirit rest upon and abide with you and every Jordan of difficulty confronting you open up before you a desired passage.

We rejoice for the spirit in which you have entered the work. We are glad for the way you have held up the Word as the great final authority in character and life—the inspired Word of God our guide in faith and practice. Yes, we bid you God speed in the prosecution of this work. We pledge our loyalty and support, a daily cooperation to bring to pass these fundamental ideas and purpose of Huron College.

You have mounted the horse Sir. The course lies on ahead. You are bound now to ride. You cannot avoid it. We doubt if you so desire. We as a faculty will attend you as best we can. And Sir, when you come to that ill-starred College gopher hole we will be there to keep you on the horse if possible.

Ride on Sir! ride on! The Captain of our salvation is now the Colonel leading the course. Ride on, ride on to victory!

Nikee! Nikee thea Christo! geneeto!

Victory! victory through Christ! May it be so!

GREETINGS FROM THE ALUMNI

By Rev. William P. Lemon, Class of 1912

Mr. Chairman, President McCune and Friends of Huron College:

That love of praise which is the first infirmity of weak minds and the last infirmity of noble minds, caused me to wonder why I should be chosen on this occasion to be the mouthpiece of the Alumni. It is hard to find sufficient justification for my position and, of the possible explanations, I have concluded that perchance my grey hair is responsible, so that our institution of learning may be given the requisite hoary atmosphere of antiquity. Without many, if not all of the distinctions that others could produce for our Alma Mater, I yet desire, as a plain, blunt, man to articulate, as far as possible, the sentiments of those who fain would be here on this occasion.

The previous speakers have declared that they have found refuge

in dictionaries abridged and unabridged, but I regret, sir, that such were of small aid to me. As the representative of the past, a sort of revived memory, I have come to feel that my role must needs be akin to the ghosts that are invoked on special occasions. It seems to be an instinct of human nature to consider no occasion of moment complete, without recourse to the voice of the ancients. Hence, to fulfill my part in these proceedings, I had to seek help from the nether world. I confess to being somewhat embarrassed in this part of the ghost. I think there should be a special course offered for those who are expected to visit again the scenes of their pilgrimage, lest they be as shady as the Witch of Endor or as wooden as the ouija board.

It was that "noblest Roman of them all" that taught me to appreciate Aeschylus, who in one of his plays has a ghost whose function was to sound the Cassandra note and prophesy calamity. Such is not my task, surely, when we believe we have found the right leader for our beloved Huron. Neither do I feel helped by the ghost of Hamlet whose purpose was to stir up the melancholy Dane when his "native hue of resolution was sicklied o'er by the pale cast of thought." But, Dr. McCune, we know you have no fault of thinking too precisely on the events. We believe you are a man of action.

Neither do we feel in the succession of Dickens' Ghost of the Past, who had to convert a Scrooge from grouchy selfishness to gracious service. Indeed, sir, we do not want you to believe we belong exclusively to the past, neither do we believe that when we die, all wisdom will die with us. We, the Alumni, are not chief mourners at the Hearse of Time; neither are we honorary members of the sacred order of Mrs. Lots, whose faces are inverted or whose eyes are in the back of their heads. We want our salt to be savor and not statuary. I heard the other day of a lady whose ills were more imaginary than real and who could only be appeased by the usual harmless "placesebo" from the hand of her physician. After a while she recovered and straightway went to report it. She somewhat embarrassed the man of medicine when she said, "Doctor, I wish you would tell me the nature of that illness," but he replied, "Madam, the technical medical term is 'Anthracos'." All the way home she repeated the word until she consulted the dictionary. Then she read: "Anthracos"—an agricultural term meaning "a blight on the bean."

When the new temple was dedicated, the Old Testament tells us "the ancient men that had seen the first house, wept with a loud voice." We the Alumni have neither the complaint of the lady already mentioned, nor the tears of those who attended that sacred reconstruction of Scriptural times. Most of the Alumni have lived the past years of a world war, the years when we have learned, as Carlyle would say, "Truth in Hell fire." Perhaps the greatest thing that can be said of us is that we have lived through it. Wells, in his "Outline of History" devotes as much time to the past seven years as to any previous thousand years,

and we feel no desire to take issue with his sense of proportion. If we count time by heart beats, then indeed, we have crushed the centuries into these latter days.

The World War has searched every nook and cranny of our inmost being, and all of life has been exposed to the bone. Every institution is subject to the pragmatic test, and Education, in common with all else, has failed to stem the awful cataclysm. Our international Christianity has proven weaker than our national bonds. The social heritage, as Benjamin Kidd shows in his last book, "The Science of Power," is of more power than our individual inheritance, and our patriotism, in the words of Edith Cavell is "not enough." If we are at all to learn on the pulse of human experience, it must be not only the moral bankruptcy of much that has gone under the title of civilization but that even much of ancient good has become uncouth.

I hope I am representing my colleagues when I say that these gory years of war have taught us the necessity for a revaluation of religious ideas. What did we see but the marshalling of the so-called heathen "peoples" on either side of the fray to aid "Christian" nations ostensibly governed by the same concept of "one God"? It is more imperative that we have the same kind of God than that we should have the same idea of one God, when the God of one nation is the devil of the other.

Yet does the land lie ahead of us. We are travelling in the wilderness these days, indeed, but it is toward the sun-rise, and God shall yet make Himself an awful dawn.

In so far as our beloved Alma Mater is ready for this dynamic world, and we feel no question, President McCune, on that score, we are with you. I wish I could perform the miracle of an Elisha and open your eyes to see that you are surrounded by an invisible host of men and women, literally in all parts of the world, whose interests in Huron are yours, and upon whose cooperation you may depend. There are hands stretched out to help you, and we believe "the best is yet to be, the last of life for which the first was made."

We can pay you no greater compliment, sir, than to congratulate you upon your succession in the line of such men as Dr. French, and Dr. Gage. We believe in you. We count it a joy to have a man with an international mind at the head of the College, and we declare our loyalty to you and to the institution you serve, in all the years that we pray you may be spared to serve.

WELCOME FROM THE STUDENTS

By John R. Williams, President of the Students' Association

It is not possible for me to express in adequate measure, the joy that it gives the students of this College to be able to welcome you as their President. It has not been long since you came to us as a total

stranger; but in the short time you have been with us you have so remarkably established yourself in our hearts and so firmly gripped our lives that you have won our entire confidence. We feel extremely fortunate in having you as our President.

We marvel at your spirit and your enthusiasm. The interest that Mrs. McCune and you have shown in our school activities, and the cordiality both of you have extended to us has meant more to us than anyone can realize. The sincere personal interest you have taken in us in giving to us your advice, sympathy and encouragement could make us only your ardent admirers and followers. In spite of your many duties, your devotion to us has been wonderful. And this devotion with our admiration for you has created a solid friendship which I am sure is indicative of a successful and harmonious future.

We know you considered other callings before you came to Huron College. We know too that the reason you came here in preference to other places was because the trustees and faculty of this college were working together in splendid cooperation and were sacrificing so much for the college. You knew they loved this college. You knew that if you came here they would work with you and not against you. You are here for results, and I want you to know in your work and in all your plans for a greater and better Huron College that you have the sincere and untiring support of the entire student body.

In behalf of the student body of Huron College, I congratulate you upon the honor that has been conferred upon you by the Board of Trustees, and I joyfully welcome you as our President.

The next speakers brought greetings from educational groups, organized and otherwise. The address in behalf of the North Central Association of Colleges and Secondary Schools was of more than ordinary interest, because it was spoken by Dr. H. M. Gage, the retiring president of the College.

GREETINGS FROM THE NORTH CENTRAL ASSOCIATION OF COLLEGES AND SECONDARY SCHOOLS

By Harry Morehouse Gage, LL. D., Secretary of the Association and
President of Coe College

Twenty-one years ago I graduated from college. As many years ago something in the nature of a light came into my life. It was the light of Huron College. Today, as in September, 1900, and during all of the intervening years, the glow of that light has been ever with me. So Huron has ever been more than an interest. It has been a luminous influence.

Eleven of the working years of my life have been spent in the service of this institution. For me this occasion must have an especially

sacred character. It calls up many memories. I cannot help thinking, with deep emotion, of those tried and true friends of former years, beloved men and women, with whom I staked my faith in Huron. I see before and around me many faces, faces lovely with the light of friendship, and other faces, too, not here save in spirit but as vividly present to the mind's-eye as when we sat together and worshipped daily in this chapel. All of them staked their faith in our cause. Some of them, the founders, created the cause. Others developed and clarified it. All of them present it now, reconsecrated as it has been by these ceremonies, to the care of a new leadership to be cherished and preserved and developed and handed on. It is especially delightful to me to think of the close continuity of the Divine purpose working itself out in the lives of Abraham, Isaac and Jacob. With Dr. French and President McCune here upon the rostrum with me, Dr. French having just placed upon President McCune the responsibility which eight years ago he gave to me, I venture the reverent hope that God's purpose for Huron may flow without interruption through our lives and that so united there may be for us through the years a bond of usefulness and joy.

The North Central Association of Colleges and Secondary Schools is a standardizing and accrediting agency. It is a purely voluntary association. Its authority rests wholly upon the integrity and ability of those who administer its affairs. The last annual report of the Association contains the following foreword: "The aim of the association is to bring about a better acquaintance, a keener sympathy, and a heartier cooperation between the colleges and secondary schools of this territory; second, to consider common educational problems and to devise the best ways and means of solving them; and, third, to promote the physical, intellectual and moral well-being of students by urging proper sanitary conditions of school buildings, adequate library and laboratory facilities, and higher standards of scholarship and of remuneration to teachers.

"That these aims are, to a large degree, realized is evidenced by the steady growth of the association in territorial accessions, in number of affiliated and accredited schools and colleges, and in the power and prestige exercised throughout the country in respect to educational policies and practices. The association is, beyond all doubt, the most generally recognized standardizing and accrediting agency in the North Central states—if indeed it does not rank first in prestige in the entire United States.

"Founded twenty-seven years ago by a little group of foresighted men representing but a small number of institutions situated in a small number of states, the Association today includes in its territory eighteen states, and in its membership about 150 institutions of higher education and more than 1000 institutions of secondary school rank. Moreover, besides accrediting nearly 200 colleges and universities, the association

has this year stamped with its approval nearly 1500 high schools and academies."

The association declares: "The Standard American College is a college with a four-year curriculum with a tendency to differentiate its parts in such a way that the first two years are a continuation of, and a supplement to, the work of the secondary instruction as given in the high school, while the last two years are shaped more or less distinctly in the direction of special, professional, or university instruction." In particular and for purposes of accrediting higher institutions the association has erected fourteen standards. Each standard is stated in terms of an irreducible minimum. In reading the standards one is reminded that the success of a college, somewhat like the success of a government at war, depends on "men and morale, munitions and money."

One standard I want to read to you. It is No. 12. "The tone of the institution is a factor in determining eligibility to the accredited list." I have frequently emphasized on various occasions and I am ready to emphasize again the fact that a college is not a Sunday school, not a prayer-meeting, not a church service, not a protracted evangelistic meeting, and that its spiritual purposes must be realized by educational processes and in particular such processes as are proper for a standard American college as distinct from primary, secondary, graduate and professional education. Nevertheless, "tone" is a standard by which the worth of a college must be measured. And in striking a tone of proper quality and pitch any college and a Christian college in particular is dealing with intangible forces and is operating in the clear and rarified atmosphere of spiritual life.

When one comes to form an estimate of the "tone" of a college, one straightway realizes the biographical nature of college history. Good men and women make good colleges. There is a noble sentence in the fourth Gospel which shows where the emphasis should be placed if one would breathe into the body of a college the breath of life. As Jesus sat at supper with His friends for the last time, He offered prayer and at the heart of that prayer were these words, "For their sake I sanctify myself." What He meant was that the very best thing a person can do is to keep himself fit for service by sacrifice. From altars of sacrifice go radiations of influence which give to life whatever of loveliness, whatever of "tone" it may have.

Huron is a standard American college. As educational standards rise, President McCune will have much to do in order to provide for this institution an irreducible minimum of "men, money and munitions" and he must above all give to Huron "tone," atmosphere, spirit, purpose. That big and powerful thing, college life, must be what it ought to be, a rule of life (I have in mind the Glass of Fashion) inposing on students the manners set forth in the Sermon on the Mount. In this respect the standard to be achieved is exalted. An irreducible minimum is not sat-

isfactory. So in the end it is reasonable to suppose that the president will fail in his work in Huron and not unreasonable to express the faith that he may in so doing achieve a perfection of failure.

Last July I visited a standardizing agency in Chicago. It is called The Underwriters' Laboratory—a most extraordinary institution. It is the especial business of the Laboratory to measure the endurance of building materials, machines, mechanical devices such as locks, and all sorts of insurable things by the application of stress, strain and fire. I saw there an apparatus for testing pillars. It was so arranged that a weight of 550,000 pounds could be placed upon a pillar while fire blazed all about it. In the framework of the apparatus stood a charred wooden pillar. It was in fact an upright but still a burned and broken pillar. I remarked in passing, "That pillar is thoroughly burned." The superintendent of the Laboratory turned back for closer examination of the pillar. As he poked a piece of iron into its very heart he casually replied, "Yes, it's burned all right. It's a perfect failure." "What do you mean?" I said. Pointing to the floor he said, "Those pillars broke and fell in a few minutes, but they aren't really burned—not all burned up. Now that fellow standing there never released a bit of its load until, after more than an hour of burning, it was all consumed. I call it a perfect failure."

The burdens of life and its fires of circumstance are sufficient to break down the mortal strength of any man that ever lived. All men sooner or later are broken by the testing of life's fires, stress and strain. But some of God's most noble men are able, by reason of an endowment of invincible and superhuman spirit, to remain upright and to bear their burdens until the very last of life's mortal energies have been consumed. To a few it is given to achieve a perfection of failure.

Irreducible minimum college standards we may take for granted as elemental morals may be taken for granted when manners remain a matter of conjecture. But our standards and ideals for Huron, which cannot be surrendered and cannot be achieved this side of a complete transfiguration of the present conditions of human life, impose upon the men and women who love this institution and not least of all upon its leader a great burden and expose them to the test of fire. In a progressive realization of our ideals through the years many loyal souls may be expected to achieve a perfection of failure.

The perfected college community that we have in view tonight and toward which President McCune will lead us is the City of Light and

We are builders of that City,
All our joys and all our groans
Help to rear its shining ramparts,
All our lives are building stones.

And the work that we have builded,

Oft with bleeding hands and tears,
And in error and in anguish,
Will not perish with our years.

It will be at last made perfect
In the universal plan;
It will help to crown the labors
Of the toiling hosts of man.

Yea, for it we still must labor,
For its sake hear pain and grief,
In it find the joy of living,
And the anchor of belief.

GREETINGS FROM THE SOUTH DAKOTA COLLEGES

By Dean William John McMurtry, LL. D., of Yankton College

Mr. Chairman, Ladies and Gentlemen:

This is an important event in the history of Huron College and it is entirely fitting and proper that the sister colleges of the State should feel and give expression to an interest in the occasion. I deeply regret that our President Warren, owing to his absence from the State, was unable to present in person their greetings and good wishes to Dr. McCune at this time of his formal entrance, upon his new and extremely important duties.

My impression is that Dr. McCune was engaged in foreign missionary work prior to his acceptance of the college presidency. His labors in that field, no doubt, were arduous; but, in assuming the presidency of a small college, he is by no means betaking himself to a "downy hed of ease." At no time has that been a true description of the position; least of all is it true in these days of stress and strain of the post-war period. No! The hobgoblins of finance will dog his footsteps. They will assiduously wait upon his downsitting and his uprising. Other entanglements and worriments besides, of even more vital concern for the success of his endeavors, will harrass him. Among the problems that the war has engendered not least important are the questions and doubts regarding the real purposes, the fundamental aims of education, both elementary and higher, that have assumed fresh urgency. Doubtless, in these questionings there are involved elements of good. Doubtless, in the educational principles and practices of the past there was much that loudly called for improvement. On the other hand, tendencies are being manifested that seem to me to threaten serious injury to the historic ideals of the small college—ideals that appear to me to be still supremely worthy, in spite of the fact that the homage paid to them in the past was far too often mere lip-service.

The tendencies to which I refer are those that over-emphasize external efficiency as opposed to the inner enrichment of the spirit; that give too large a recognition to speedy and tangible results as contrasted with a slowly attained and all-round development of the entire personality—body, mind, and spirit—rightly conceived as a fundamentally social entity and as therefore standing in unescapable relations to other persons, human and divine. If the small college can attract to itself young men and women of generous impulses and shall succeed in developing within them a dominant attitude of goodwill—the genuinely democratic ideal of Christlike service, and shall arouse and foster in their spirits the love of truth and beauty, assuredly it will deserve well of the Commonwealth in which it is located. It is the defense and maintenance of these ideals that alone can justify the continued existence of the small college as a factor in our educational system.

To a share, then, in this extremely difficult and yet vastly important task, as a representative of the other colleges of the State, I extend to Dr. McCune a most hearty welcome and a sincere wish for abundant success.

Governor McMaster, who was to speak for all state schools, and Miss June Emry, President of the South Dakota Education Association, were unable to be present, but sent messages which were read by Dr. H. P. Carson, Secretary of the Board of Trustees.

GREETINGS FROM ALL THE STATE SCHOOLS

By the Honorable W. H. McMaster, Governor of South Dakota

I wish in a few words to congratulate Dr. McCune upon his coming to Huron College, and also do I congratulate the College upon its being able to secure the services of Dr. McCune. Huron College has so splendid a reputation that to be associated with it is in itself a privilege and opportunity; and I feel confident that under the wise guidance of the new president, its scope will be widened and its influence largely extended. Both the College and Dr. McCune have my very best wishes.

GREETINGS FROM THE SOUTH DAKOTA EDUCATION ASSOCIATION

By Miss June Emry, President of the Association.

Eastern South Dakota State Normal, Madison, South Dakota.
Fellow-workers and Friends:

In the name of the South Dakota Education Association I am most pleased to offer the welcome of all the educational interests of the state to the new President of Huron College.

With every year of our life as a Democracy it becomes more and more evident that the life of the Nation depends upon the streams of education running through it. Education has come to have two conceptions; first, the growth of the individual, and second, the passing on of the racial heritage. It is no longer enough to cram the youth of the nation with knowledge and facts as a farmer fills his granaries. We have come to realize that the students in our schools are great living dynamos, with plenty of potential creative spirit and aspirations. Someone has said, "The impact of living soul on other living souls, the contact of spirit on spirit, is the most effective medium of real education known and the main excuse for formal education as now organized." It is for this reason that we recognize in Dr. McCune, a leader equipped and fit to help in stimulating and developing the human souls which will constitute our contribution to the future of the race.

And if, as we hope and believe, this college and therefore this state shall have her courses of study extended, her resources enlarged, her standards elevated, her relation to the life of the nation extended and deepened through the influence of this man of international ideals and aspirations, we shall forever be proud of the generation that has brought it about.

The last address of the evening was by the Honorable Coe I. Crawford, in behalf of the citizens of Huron. The audience, made up largely of Huron people, showed itself in hearty accord with the speaker.

WELCOME FROM THE CITIZENS OF HURON

By the Honorable Coe I. Crawford

My task is a delightful one. Both Dr. McCune and his wife have already gone straight to our hearts. Already you have received from our people the kind of response that cheers and heartens, because of the open, direct and irresistible way in which you have approached them. We have been attracted by the spontaneity, sympathy and enthusiasm, as well as the charming informality with which both of you became one of us in the churches, in the Sunday school, in your contact with the lives of our students and the Associations of Young Men and Young Women. We discovered instantly that Dr. McCune is a good mixer when he met for the first time our business and professional men in the Rotary and Kiwanis Clubs, where he exhibited the spirit of a man in the very prime of life equipped and eager to take his full share in the never ending fight for righteousness and all those things which sweeten life. All this has made it easy indeed for us to open our hearts to you, Sir. You have lived among us but a short time, it is true, but you have taken your place so naturally that it seems as if we had always known you.

The hand I now extend to you is not mine alone; it is the hand of every man and woman, every boy and girl, from the home of the humblest as well as from the home of the most favored in our city. And with it goes the heart of each and every one of them. In their behalf I extend a thrice welcome to you with the pledge that in the great work upon which you are entering, you shall have all the sympathy and substantial cooperation it is within their power to give to you.

THE INAUGURAL RECEPTION

When the company, following the academic procession, had left the chapel, they gathered for more informal companionship at the reception given by the Faculty and the Trustees. The reception line formed in the library, and very many availed themselves of the opportunity of meeting Dr. and Mrs. McCune and some of the official visitors. The corridor as well as the library was filled till a late hour with animated groups of guests, chatting and regaling themselves with fruit punch. Many new acquaintances were formed and many old friendships renewed in the atmosphere of gracious fellowship that had distinguished the entire day.

EDUCATIONAL INSTITUTIONS REPRESENTED AT THE INAUGURATION OF PRESIDENT McCUNE, WITH THE NAMES OF THEIR OFFICIAL REPRESENTATIVES

Carleton College, Northfield, Minn.	Prof. Wendell S. Brooks, A. M.
Coe College, Cedar Rapids, Iowa	Pres. H. M. Gage, LL. D.
College of Wooster, Wooster, Ohio	Prof. William L. Notestein, A.M., D.D.
Cornell College, Mt. Vernon, Iowa	Rev. H. W. Minnish, A. B.
Dakota Wesleyan University, Mitchell, S. D.	---Pres. W.D. Schermerhorn, D. D.
Eastern State Normal School, Madison, S. D.	Prof. B. M. Lawrence, A.M.
Grinnell College, Grinnell, Iowa	Mr. A. K. Gardner, A. B., LL. B.
Hastings College, Hastings, Nebr.	Pres. C. H. French, LL. D.
Knox College, Galesburg, Ill.	Rev. W. H. Thrall, A. M., D. D.
Lafayette College, Easton, Penn.	Mr. O. A. Ricker, C. E.
Marietta College, Marietta, Ohio	Prof. T. E. McKinney, A. M., Ph. D.
Milwaukee-Downer College, Milwaukee	Miss Catherine McKay, B.S.
Northwestern University, Evanston, Ill.	Prof. J. A. Van Kirk, A. M.
Oberlin College, Oberlin, Ohio	Rev. B. H. Burt, A. M.
Park College, Parkville, Mo.	Prof. H. A. Hill, A. M.
Ripon College, Ripon, Wis.	Miss Mildred Keeler, A. B.
Sioux Falls College, Sioux Falls, S. D.	Dean A. W. Fauquet, A. M.
South Dakota State College, Brookings, S. D.	Dean G. L. Brown, Ph. D.
University of Illinois, Urbana, Ill.	Mr. B. E. Beach, B. L.
University of Michigan, Ann Arbor, Mich.	Prof. F. B. Oxtoby, A.M., D.D.
University of Minnesota, Minneapolis, Minn.	Prof. G. L. Brown, Ph. D.
University of South Dakota, Vermillion, S. D.	---Dean Frank T. Stockton, Ph. D.
Yankton College, Yankton, S. D.	Dean W. J. McMurtry, A. M., LL. D.
Western Reserve University, Cleveland, Ohio	William Saxton, M. D.

THE INAUGURATION PROGRAM



Archibald Kenneth Gardner
President of the Board of Trustees
Will Preside

Processional

Invocation.....Rev. Hubert Ketelle
Pastor of the Presbyterian Church, Huron, S. Dak.

Vocal Duet.....Prof. and Mrs. H. M. Bailey

Inaugural Ceremony

Charge to the President.....Calvin H. French, D. D. Hastings College

Inaugural Address.....George Shannon McCune, D. D.

Violin Solo.....Miss Lucy May Cannon

Addresses of Welcome

For the Synod of South Dakota.....Rev. A. R. Hickman of Groton

For the Board of Trustees.....Mr. A. K. Gardner

For the Faculty.....Prof. W. L. Notestein, D. D.

For the Alumni.....Rev. W. P. Lemon '12, of Minneapolis

For the Students.....Mr. John R. Williams

For the North Central Association of Colleges and Secondary Schools

H. M. Gage, LL. D. Secretary of the Association and President of Coe
College, Cedar Rapids, Iowa.

For the South Dakota Colleges.....Dean W. J. McMurtry, LL. D.
of Yankton College

For all State Schools.....His Excellency, Gov. W. H. McMaster
of Pierre, South Dakota

For the South Dakota Education Association.....Miss June Emry
President of the Association

For the Citizens of Huron.....Hon. Coe I. Crawford

Board of Trustees

Following Synod Meeting, October 7, 1921

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Huron, S. Dak.

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REV. D. M. BUTT,
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MR. L. H. PIER,
Huron, S. Dak.

MR. OLIVER R. WILLIAMSON
Chicago, Ill.

TERM EXPIRING IN OCTOBER, 1924

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Huron, S. Dak.

HON. A. W. CAMPBELL,
Aberdeen, S. Dak.

MR. T. J. HARVEY,
Huron, S. Dak.

MR. W. S. HILL,
Mitchell, S. Dak.

MR. W. H. T. FOSTER,
Sioux Falls, S. Dak.

HON. A. E. TAYLOR,
Huron, S. Dak.

MR. E. H. GRANT,
Huron, S. Dak.

MR. J. H. FARNSWORTH,
Hurley, S. Dak.

MR. E. B. LUMBARD,
Kimball, S. Dak.

REV. J. W. CHRISTIANSON,
Watertown, S. Dak.

Ex-officio Member, REV. GEORGE SHANNON McCUNE, Huron, S. Dak.

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MR. GEORGE C. FULLENWEIDER
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G. S. McCune File

Letter of explanation, written Feb. 3, 1936 by G.S.M.

Letter to "Bob and Anna, written in Hawaii, April 8, 1936

Statement "A warning" presented to G.S.M. Dec. 31, ~~1935~~
1935, reverse side, Notes on the "warning", 2 pgs.

Final answer by G.S. M. to the Governor refusing to
do obeisance at the shrine.

Can Christian Missionaries Sanction Shrine Worship?

Is it merely national patriotism, or
is it a religious act?

By George S. McCune, D.D., LL.D.

IN FEBRUARY of this year (Feb. 9), one of the well known English-language newspapers of Japan, *The Osaka Mainichi* and *The Tokyo Nichi Nichi*, published on its front page an interesting news item reading, in part: "Leaving Tokyo station by the 10.30 p. m. train on February 11, T. I. H. Prince and Princess Chichibu will visit the Imperial shrines and mausolea in Kansai in order to report on the forthcoming trip to Great Britain to attend the British coronation. Their Highnesses will visit the Grand Shrine of Ise on February 12, the Unebi Mausoleum and the Kashiwara Shrine on February 13, and will stay in Kyoto on February 14 and 15, in order to visit the Momoyama Mausoleum and other places. . . . On February 18, Their Highnesses will pay respect at the Atsuta Shrine."

The same page reported "the new platform" announced by the Premier, Senjuro Hayashi, which included the following significant statement: "It expects to clarify the national polity still further, to cultivate the loyalty to the Sovereign and heavenly and earthly gods, to promote the perfect unity of divinity of Imperial ancestors and the state, so as to develop the national prestige."

Reporting to Imperial Spirits

An inside page of the Japanese newspaper gave photographs of Premier Hayashi, Finance Minister Toyotaro Yuki, and Home Minister Kakichi Kawarada as they "paid homage at the Grand Shrine of Ise on Sunday, February 7, to report their assumption of portfolios to the spirits of the Imperial ancestors."

Shrine worship and Emperor worship are stern facts and realities in Japan and Korea (Chosen), which is governed by Japan. Last year *THE SUNDAY SCHOOL TIMES* (issue of March 21, 1936) published an article that had appeared in *The Christian Graphic*, a monthly magazine published in Tokyo, which—because of this article—was banned by the Japanese government and the English language section of this issue had to be recalled. It told the truth about "Emperor worship in Japan," and contained the following statement: "Two days ago, the dedication of the rebuilt Atsuta Shrine, in which the spirits of certain of the ancestors of the Imperial house are enshrined, was celebrated everywhere."

On Shrine worship, this article said: "On the day on which the Atsuta Shrine was dedicated, in every school in Japan the whole school student body lined up, faced in the direction of the shrine even though it was hundreds of miles away, bowed deeply, and paid reverence." Again: "School children on certain occasions are taken in a body to the local national shrine to pay reverence to the spirits of the ancestors of the nation, in most cases a perfunctory bow performed at the orders of

Dr. George S. McCune has borne faithful witness as a Christian missionary in Korea for many years, having been brought into a place of leadership as President of the Union Christian College, and Principal of the Presbyterian Boys Academy, at Pyeng Yang. He has had to pay a costly price for his faithfulness to our Lord, and the Times counts it a great privilege to publish Dr. McCune's clear statement of facts that all Christian people ought to know, and also the facts of the persecution he was called on to endure.

the school military instructor, but real nevertheless."

The question of Shrine worship is a vital one for missionaries and all Christians in the Far East today, and it is becoming increasingly acute. The principle involved is not limited to Japan and Korea; a well known missionary in China writes (March 13, 1937) to *THE SUNDAY SCHOOL TIMES*: "The burning question before our Mission just now is that of bowing before the picture of Sun Yat Sen. It is a requisite to registration of schools, and of course our schools, which do stand high, desire to be registered. Some think it doesn't matter; just a polite form, as one might bow to a friend. But it is bowing, and standing with bowed head for several

"Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that . . . ye fall down and worship the golden image." This was the imperial command heard by three young men who were truly God's foreign missionaries in a heathen land (Dan. 3). They put the commandment of God above the commandment of men—and with what result? The Emperor himself preached God to the whole nation!

A similar situation now exists in certain foreign mission fields. Some, even among Christian missionaries, are saying that, without betraying the faith, they can bow at the Shrines as an act of respect to the Government and not as an act of religious worship. The crucial question is brought out in this article: "Does an act of religious worship cease to be such because defined by the Government as patriotic?"

But sacrifices are offered at the Shrines, and we can hear the great missionary Paul declaring: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils" (1 Cor. 10: 20). "Be ye not unequally yoked together with unbelievers" (2 Cor. 6: 14).

minutes. We foreigners may distinguish between 'bowing' and 'worship,' but the Chinese do not. In their eyes, it would be worship."

THE SUNDAY SCHOOL TIMES has asked me to lay before its readers some of the facts entering into this vital question in the Korea mission field, and to tell of my personal experience in connection with Shrine worship, and I welcome this opportunity of doing so in order that Christian people in the home lands, and in other mission fields, and throughout the world, may understand what is confronting the missionaries who work under the Japanese Government, and may remember them in fervent prayer.

What Will the Northern Board Do?

Regarding the Shrine question in Korea (Chosen), the following is from an important statement published by Dr. Charles R. Erdman, President of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.:

"At present, possibly no problem of missionary policy is more difficult than that occasioned by the requirement of the Japanese Government of attendance at the National Shinto shrines. In order to foster a spirit of patriotism or of nationalism, the Government has instituted certain public ceremonies in which all schools are required to participate.

"Such participation, however, is not required of Korean Christians nor of missionaries unless they are connected with schools which are recognized as forming part of the Japanese educational system. The Government officials declare that the ceremonies in question are patriotic and not religious. The solution of the problem, therefore, seems at first sight very simple: Take the Government at its word, and attend the ceremonies with the definite understanding that participation is a mere sign of respect for national customs and is not an act of worship.

"Hesitation to accept this solution is not to be interpreted as a reflection on the good faith of the Government, nor as a sign of unwillingness to co-operate with established authorities. It is due to a difference of view as to what the ceremonies involve. The Government regards them as patriotic; yet it is admitted that they include religious elements. It raises the question: *Does an act of religious worship cease to be such because defined by the Government as patriotic?*

"The problem is complicated by the fact that there exist different views as to the translation of such words as 'worship' and as to the significance of the ceremonies. Furthermore, there are divergent views as to the solution of the problem. Other denominational co-workers feel that attendance upon the ceremonies is allowable; most Presbyterians insist that it is a definite compromise of Christian principles. Conditions have been rendered more difficult

by the refusal of the Government to allow any discussion of the question at the annual mission meeting or at other gatherings of missionaries.

"The situation became so serious and acute that, on July 1, 1936, the Korea Mission of our Presbyterian Church took action which reads in part as follows:

1. Recognizing the increasing difficulties of maintaining our Mission schools and also of preserving in them the full purposes and ideals with which they were founded, we recommend that the Mission approve the policy of retiring from the field of secular education.

2. To do this in an orderly manner will require some time; it will also involve the questions of the future management of the schools and of the use or disposal of the property. Close co-operation with the officials of the Government will be necessary.

"This action has been interpreted widely to mean that a definite decision has been reached to close all our Presbyterian schools and colleges in Chosen. But this is not the correct interpretation of the Mission's action as the Board of Foreign Missions understands the situation. At its meeting in New York on September 21 (1936), the Board replied to the Chosen Mission commending it for 'the dignity and courtesy displayed' in all its dealing with the Government officials and approving the wisdom of its policies, but indicating the understanding of the Board that schools would be closed only *if and when* it became necessary by decrees of the Government.

"The action of the Board reads, in part, as follows: 'The Board of Foreign Missions does not understand that the policy proposed involves the present closing of any schools if there should be such a change in the demand of the officials as will permit the adoption of any of the excellent proposals of the Mission. It interprets the action to mean that the Executive Committee will exercise its authority only when occasion arises and then in conference with the station involved. . . . Certainly the Board can have no other thought than the closing of the schools if the only way of maintaining them is by an unworthy compromise of Christian principles.'

And Dr. Erdman concludes, "Beyond all question the situation in Chosen, indeed, throughout Japan, is grave in the extreme."

The Southern Board's Courageous Action

The missionaries and the Korean Christians have been truly heartened, strongly sustained, and greatly encouraged by the clear-cut, tactful, courteous, and at the same time completely unambiguous statement of conviction made by the Southern Presbyterian Board of Foreign Missions regarding the Shrine question. Dr. Darby Fulton, who is Executive Secretary of that Board, is the son of Dr. Fulton, President of the Kwansei Theological Seminary in Kobe, Japan. Dr. Darby Fulton was born and raised in Japan, and after his education in America returned as a missionary. He is a thorough scholar of things Japanese, and understands, as no one else connected with the Christian missionary program in Japan can understand, Shintoism in its relation to Christianity.

The action of the Southern Presbyterian Board, therefore, is based on *actual knowledge of the fact that Shintoism is a religion*. The strong stand that this Board has taken, in the trying situation through which the

missionaries are now passing, has been accepted by the Government of Japan as final authority regarding educational work in Korea. The action is as follows:

"After careful consideration of the situation confronting our schools in Korea, the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian) presents to its Korea Mission the following statement of policy to be followed in the problems now affecting our educational work:

"1. We are grateful for the years during which we have been permitted to have a part in providing educational opportunities for the Korean people.

"2. We desire through the Mission to express to the Government our sincere appreciation of the freedom and protection that have been accorded us in our educational work in the past.

"3. Even now we would desire nothing more than that we might continue our educational work under the same conditions that have obtained heretofore. We have no desire to discontinue our educational activities, being actuated now by the same purpose to be of help that was our motive in establishing our schools at the outset.

Impossible to Compromise

"4. Nevertheless, in view of recent developments that seem to render impossible the continuation of our educational work without compromise of Christian principle, we hereby reluctantly instruct our Korea Mission to take appropriate steps for the closing of our schools in due process.

"5. We have pondered deeply the consequences of this action, and it is with the sorest regret that we feel constrained to adopt this course, knowing that it involves the loss of educational opportunities for large numbers of families and that it will bring distress to our teachers and missionaries who have given life and devotion to this work throughout the years.

"6. In taking this step it is not our purpose to dispute the demands that the authorities have made upon our schools, or to argue the matter one way or the other, but merely to announce our desire under the circumstances to withdraw from the field of secular education in an orderly manner.

"7. As the first natural step in the liquidation of the educational work, the Mission is enjoined not to receive new pupils for the entering class of the new semester in April. New students may be admitted to the continuing classes until the process of closing is complete. (In applying this provision, it is understood that primary schools and schools of middle school grade are to be separate units.)

"8. It is our earnest desire to provide for the graduation of students now in attendance, and the schools are authorized to continue classes until this can be accomplished, provided nothing is required in the meantime that could compromise the Christian attitude and position for which our schools have consistently stood. In case of such requirement, however, it is hereby ordered that the schools should close without further delay and the permits be surrendered to the Government. If there should be local or internal circumstances in any particular school rendering even its

temporary continuation inadvisable, the Mission is authorized in its discretion to close such schools at once without waiting to complete the process of graduating the students in attendance.

"9. It is ordered that during the period of liquidation the schools shall continue as heretofore to promote good citizenship, to foster a deep love of country, to teach respect for law and authority, and to inculcate the highest principles of loyalty and patriotism.

"10. It is ordered that the entire process of closing our schools should be carried out as quietly as possible in such a way as to attract a minimum of public notice and so as to avoid as far as possible any problems or embarrassments to the authorities.

"11. Regarding the disposal of school properties in this emergency, we cannot approve their transfer for school purposes either by gift, loan, rental or sale to any group or organization that would be unable to maintain the Christian principles upon which our schools have stood. We could not by such a transfer escape the moral responsibility laid upon us as stewards of these properties to use them ourselves, or consent to their use by others, only in accordance with what we believe to be the definite convictions of the constituency we represent through whose contributions these properties have been provided and maintained. As there are essential reasons of conscience for the closing of the schools, we cannot see our way clear to transfer the property given for distinctly Christian education to other agencies, however well intentioned, in order that they may conduct schools under the same limitations.

"12. The final disposal of properties must be approved by the Executive Committee of Foreign Missions in accordance with the terms of the Manual, paragraphs 138-146.

"13. While our decision to desist from secular education in Korea is definite and resolute as long as our schools are subject to present requirements, we cannot but express the hope that the authorities may yet recognize the sincerity of our purpose to help and the reluctance with which we have taken this step, and provide some way by which loyal friends of Japan may be enabled to fulfill their mission of service without compromise of Christian principle."

Wait for Next Week's Article

Next week's article will give convincing facts brought together by one of large experience in the Far East, showing the entire breakdown of the claim that obeisance at the Shrines has no religious significance. It will give the official "Warning" issued to Dr. McCune by the Government General of Korea, followed by the Governor's two direct questions: "Will you go yourself and do obeisance at the Shrine? Will you cause your teachers and students to go and make obeisance?" And it will conclude with Dr. McCune's letter to the Governor answering these official questions and warning,—an answer which, in its courtesy, dignity, respect for the Government and at the same time uncompromising Christian testimony, is a glowing reminder of the answers made to earthly rulers by Daniel's three friends and by the apostle Paul.

Can Christian Missionaries Sanction Shrine Worship?

Facts showing that persecution
is better than compromise

By George S. McCune, D.D., LL.D.

THE facts concerning the Shrine question are brought up-to-date for members of the Northern Presbyterian Mission in Korea by one who has faithfully borne heavy responsibilities and who is fully equipped to give this information. The Japanese officials would not permit the missionaries or Korean Christians to discuss the Shrine question in conference with each other. The statement of facts gives clearly and succinctly the situation up to March 10, 1937. It is, in part, as follows:

"The official interpretation of the act of 'obeisance' namely, 'that it carries no religious significance,' is but superficial and breaks down under the pressure of a searching inquiry.

"An incident at the Meiji Shrine. Last April (1936) I took some guests to the Meiji Shrine in Seoul by automobile by night. A higher police officer came out, and speaking in English asked, 'Did you come here to bow?' We replied, 'No.' He then asked, 'Do you know God?' On replying that we knew something of God, he said, 'The Kami-san is the same as God. If you come to bow it is all right, but if you did not come to bow, automobiles cannot come here at night.' When I asked why they could not come at night when they come freely in the daytime, he replied, 'The Kami-san must be quiet at night!'

Arousing the Spirits

"In Kwangju. Last fall, when a school in Kwangju was being instructed as to what was to be done at the shrine if its pupils went to bow, the officer told them that the leader should put his hands together and clap three times. Then asked what that meant he replied, 'That is to call the attention of the spirits to the fact that you are about to bow.' Asked, 'Are there then spirits in the shrine?' He replied, 'Yes!'

"The great majority of the State Shrines in Chosen (Korea), indeed all of those of first rank, are dedicated to Amaterasu-Omi-Kami (some are dedicated to her jointly with one of the other Emperors), and this not only in her capacity as ancestress of the Japanese Imperial House, but as Sun-goddess.

"Can a Christian, dedicated to Jehovah, do obeisance at a shrine dedicated to one who is either a false god or a myth, or both?

"The character of the ceremonies conducted at the shrines makes it fully evident that they are religious. If you doubt this, please obtain and read the official *Gazette* for August 11, 1936, where are listed the 'great,' 'medium,' and 'small' sacrifices performed every year. Also on the thirtieth of June and the thirty-first of December definite prayers are offered for 'the forgiveness of sins of all mankind.'

"Other departments of the Government declare State Shinto to be religious, and Government officials have admitted what is the basic difficulty.

In last week's issue Dr. McCune set forth what is involved in the burning question of Shrine worship, or obeisance, in Korea and Japan.

The Church of Christ in those countries is facing a crisis of the gravest character. The earnest prayer of God's people is asked that, at the Annual Meeting of the (Northern Presbyterian) Mission in Korea to be held the last week in June, the missionaries may be given divine strength to hold without compromise to the decisions already reached, as reported in last week's article. Strong pressure to compromise where there is no Scriptural sanction for compromise may be exerted, both in the foreign field and in America.

"The Japan Tourist Bureau is under the Railway Bureau and is, therefore, an agency of the Government. A booklet entitled, 'What is Shinto?' is published. This publication declares State Shinto to be religious. Also it holds that Christianity must find its place in subordination to Shinto in Japan!

"The Supreme Court of Japan, once, when it was free to decide according to fact and merit, declared that the Jinja (State Shrines) are religious. This decision was given in the thirty-fourth year of Meiji (about 1902).

"An educational official said, 'We think of Amaterasu-Omi-Kami and of Jehovah as being one and the same.' To which the all-sufficient reply was, 'Exactly, but what then becomes of the claim that the shrines are not religious?' To this there

God has set his strong approval on the stand taken by the uncompromising missionaries. One of these writes:

"The growth of the Church (in Korea) in the past six years shows an increase of 75.5 per cent, the greatest in the history of the Church in Korea. And, thank God, this has come during the time when we have been pilloried as never before in a most insidious way,—the effort to break down the morale of a united front on this issue which, on the Scriptural basis, has but one solution.

"The heathen see the Christians standing by their Bible and the God of the Bible, and are crying out, 'This is THE truth!' We are on the verge of the greatest revival in history. We can see that God wants to give us the victory just now. Satan is so strong! Men are so weak when they begin to look around and see the enemy strong and, in their weakness or in the midst of terrorism, have their eyes not centered on Him who alone can deliver! Please pray, and urge others to pray, that God may be further glorified."

was and could be no reply, except what anyone can see.

"The Director of the Educational Bureau has recently stated that the Government intends to erect a shrine in every village and to require attendance of all schools.

"That there are eternal issues in this question, which, unless Christ comes soon, will determine in all probability the character of the Church in Korea for generations to come, is a sobering truth. No consideration, absolutely none but the testimony we can make to the Triune God, apart from Whom all people would be and are dead in sin, is worthy of a place in our thought at a time like this.

"Who knows but that we are come to the kingdom for such a time?"

An Official Ultimatum

Although the Shrine question had for some years been troubling us who are missionaries, up to November 14, 1935, we were not forced to attend the ceremonies or participate in them. The Governor at Pyeng Yang, on that date, ordered me, as President of the Union Christian College and Principal of the Presbyterian Boys Academy, to go to the Shrine and do obeisance to the spirits said to be residing there. After I had earnestly besought the Governor to be excused from attending, the time was extended. Finally "A Warning to Dr. G. S. McCune" was given December 31, 1935, by the Government General of Korea through the Educational Director, excerpts from which follow:

A WARNING TO DR. G. S. McCUNE

"The reason why it is necessary to venerate the illustrious dead in places especially dedicated to their memory from the educational standpoint is in the first place because reverence and respect for ancestors are essentials of our national moral virtue, which occupy the most important places in the course of Ethics of the schools which will be clear by glancing over the points of special emphasis to be made by teachers in teaching Kyojuyoshi and outline of teaching Kyojuyomoku and the text books fixed by the Government General and the Educational Department of the Home Government. Accordingly to make obeisance at the Jinja (Shrine) is no less than the actual practice of reverence and respect for ancestors, which are most important from the point of view of national education as the essentials of our national moral virtue.

"So far as education is concerned, in spite of whether a school is maintained by a religious body or not, and in spite of its being unnecessary to state that it should fall in with the object of our national education by complying with the Educational Ordinance, in case a missionary, holding concurrently the additional post of School Principal or teacher, hesitated to make obeisance at the Jinja (Shrine), the Government General has deeply regretted it. It is our ardent desire that any mis-

sionary or any other concerned with religion, who is connected with our national educational system, will not only go himself to make obeisance at the Jinja (Shrine) but by making clear the true meaning of the Jinja also cause his students and pupils to do the same.

"In this connection the South Heian Provincial Authorities and also the Government-General require the students and school pupils of all schools to go and make obeisance at the Jinja for educational reasons.

"The Educational Authorities of the Government General in elucidating the outlines of our national system and the Government Policy with reference to education and religion calls for some self reflection from a portion of those missionaries and others concerned with school education.

"Dr. McCune, the Principal of the Presbyterian Boys' Academy and President of the Union Christian College, who is directly responsible for this affair in Heijo (Pyeng Yang), should now understand the intentions of the authorities in view of his responsibility and should change his attitude promptly, make obeisance at the Jinja (Shinto Shrine) himself, and clearly state his intention to cause his students to make obeisance. Otherwise the solution of the affair will be prolonged in vain. It will badly affect the national education and also may disturb the peaceful religious life of the Christian people in general.

"Therefore, if Dr. McCune does not understand his responsibility as school head and does not go himself to make obeisance at the Jinja and does not make clear his intention to cause his students to do this, the authorities will be obliged to take the necessary measures, which fact I now make clear to you."

The End of Religious Liberty

The official explanation made in the above "Warning to Dr. McCune" implies that the exercises are in the nature of worship of the ancestors of the Empire. Inasmuch, however, as the Korean Church has from the very beginning taken such a strong stand against ancestor worship in any form, it will require a much stronger statement and a much clearer explanation of the shrine than the Government is at present prepared to make, before the Christian conscience will allow the members of the Church to bow before the shrine.

In the first paragraph of the "Warning," quoted above, "The reason why it is so necessary . . . text books fixed by Government General, etc.," the statement referred to in the text books fixed by the Government-General reads:

"In our Empire, wherever you go, there are shrines. At these shrines beginning with the Sun Goddess from time immemorial the Emperor and the famous personages of the Empire have sacrificed there. At the Great Chosen Shrine in Seoul the Sun Goddess and the Emperor Meiji are sacrificed to. From the very earliest ages the people of our Empire have had a mind especially zealous for the worship of spirits and with a true mind have done obeisance at the shrine. We, too, must do obeisance and must worship the spirits."

It is quite clear now that, in spite of what appeared to be great advantages in regard to religious liberty promised by the Japanese Government, the Government-General

now insists that all schools within the regular Government system conform to the Government standards in all things; not only so, but the "veneration of the nation guardians" is part of the Government program and is going to be carried on as such. In this connection it is of interest to report that officials in friendly conference with missionaries and with Korean Christians have made strong, unequivocal statements to the effect that "the shrines are the backbone of the Japanese Empire and that without the care and protection of Amaterasu-Omi-Kami, the Sun Goddess, the Empire could not continue to exist."

A Courteous but Clear Refusal

On January 16, 1936, I received an order from the Governor that on January 18 I must make an official answer to the two questions: Will you go yourself and do obeisance at the Shrine? Will you cause your teachers and students to go and make obeisance?

Following is the final answer I made to the Governor:

DR. McCUNE'S ANSWER

"In accordance with your Excellency's request of January 16th, 1936, I present to you the following:

"As a Christian, I believe in upholding the Government and in honoring those in authority. As an individual and as a School Principal, I have heretofore assured your Excellency of my readiness to pay the highest honor and respect to His Imperial Majesty, the Emperor, to the Imperial House and to the Exalted Personages whose memory the State so rightly cherishes, and of my desire to instruct my students to show such honor and respect. I have also assured Your Excellency that I understand and approve the virtues of patriotism, loyalty, discipline and unity which the State seeks to inculcate and that I have constantly sought to lead my students to appreciate and follow such principles. I still maintain these attitudes.

"In regard to the act of doing obeisance at the Shrine I appreciate the manifest desire of the Government to have the exercises at the Shrine regarded as purely educational and patriotic. However, this is a matter concerning which each individual conscience must be convinced before it is possible for one to perform that act without compromising sincere religious convictions, and Government officials have declared that the Government does not intend to require Christians to do anything which would offend their consciences.

"I am a Christian and the Government statements have failed to meet and remove my conscientious objections to the act of doing obeisance at the Shrine. I greatly regret the necessity of informing your Excellency that (1) because these ceremonies, held at Shrines dedicated as they are and conducted as they are, seem to me to contain definite religious significance; (2) because large portions of the populace believe that spirits are actually worshipped there; (3) because Christians believe ancestor worship, as distinguished from filial piety, is a sin against God; and (4) because I also believe such to be forbidden to Christians by the Word of God (the Bible), I am therefore as an individual unable conscientiously to perform the act which you have required of me as a school principal.

"I regret the necessity also of informing you that, not being able myself as an individual to do obeisance before the Shrine, I am not able to ask my students to perform the act.

"In regard to resignation, although from the beginning my conscience has been free from any sense of wrong-doing, nevertheless realizing the embarrassment that would be caused to the Government by my continuance under the circumstances as Principal of the Soong Sill Academy, I had already (December 20th, 1935) presented my resignation to the Board of Directors of that school and have urged its acceptance.

"I have been informed by the Board of Directors that they feel that I have done nothing wrong. They, therefore, have declined to accept my resignation. I feel that I must abide by the decision of the Board in this respect. Therefore my resignation cannot be presented to your Excellency.

"I regret the disappointment and pain that will be caused to you and others by these decisions but I most earnestly beg that you will believe that in making them I have felt compelled to do so by my conscience. I hope that even yet some way may be found whereby I and other Christians who believe as I do may be able to co-operate with the Government in the education of the Korean people without violation of conscience.

"In informing you of these decisions I do so in full reliance upon the religious liberty guaranteed by the Constitution to all residents of the Empire in which I have lived so long and so happily.

"Respectfully yours,

"G. S. McCUNE."

I was deposed from the Presidency of Union Christian College and from the Principalship of the Presbyterian Boys Academy. The situation was most serious thereafter. However, after the February 26 incident in Tokyo, attention was shifted, and Mrs. McCune and I left Korea for America in March.

The story is not yet finished. Next week the TIMES will publish an account of a strange, terrible uprising of mission school girls in Korea who turned savagely against their missionary teacher because of the true, courageous decision of the Southern Presbyterian Board to close their schools rather than worship at the shrines of heathen spirits. When you read next week's article you will see that the gravest crisis of many years is at hand in the mission fields of the Far East.



A List of Summer Conferences

THE SUNDAY SCHOOL TIMES will be glad to send free a list of summer conferences which the TIMES believes are true to the Word of God. These conferences are held in many parts of the United States and in Canada, though obviously such a list cannot include all the conferences held in North America.

Requests for the list, accompanied by a three cent stamp, should be addressed to the Summer Conference Department, The Sunday School Times Company, 325 N. Thirteenth Street, Philadelphia.

Kahului, Maui, T. H.
April 8, 1936

Dear Friends

Here we are in Hawaii. Arrived at Honolulu on the S. S. President Coolidge and came over to Kahului where Bob and Kitty (our daughter) are doing fine missionary service. We are enjoying our children and three grand children (Henry Shannon, the baby for the first time) this Passion Week. What a joyful Resurrection Day Sunday will be for us in America, free to move, listen and speak as we please!

On March 3rd we cabled our son, McAfee as follows: 2 Tim. 4:17. "The Lord stood with me and strengthened me: that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion." We knew that our children, relatives and you friends in the homeland were anxiously awaiting news that we were free again. We were not in jail exactly but were not free until March 3rd. That explains why you have not heard from us. For eight years we have written you month by month. It is a long time since our last letter was sent to you. Enclosed is the letter of Feb. 3rd which was printed after arrival here.

You will find enclosed the following which I wish you might read in order:

1. A Warning.
2. On opposite page the explanation of the same.
3. My statement to the Government refusing to go and do obeisance at the Jinja or State Shrine January 18th, 1936.

From that date I was not free until March 3rd. No one ever could have had such loyal friends as we have. Missionaries and Christians in Korea and Japan have been not only in hearty sympathy and accord with us during the severe trials through which we have been passing, but we believe we were actually delivered from death through their earnest prayers and intercession in our behalf.

How can I tell you all in one letter? We are going to San Francisco on the S. S. Pres. Lincoln arriving there April 28th. Can you imagine the thrill of it--seeing our oldest son McAfee and Evelyn his wife--AND--that grand daughter Helen Louise whom we have not yet seen? Yes, and Lapsley McAfee's family and friends around the Bay. Some friends have asked where to reach us on arrival and we have told them 1056 Cragmont Ave., Berkeley, California at G. M. McCune's home. I forgot their telephone number.

Later we will see the Tiptons in Watsonville and our daughter Peggy and friends in Los Angeles and suburbs in Southern California, then to Riverside to visit sister Bertha and other relatives there, and on our way East to 156 Fifth Ave., New York City where Mrs. McCune's brother, Dr. C. B. McAfee, Sec., of the Board of Foreign Missions will be expecting us. Then to Syracuse N. Y. to see Shannon, our youngest, and to attend the General Assembly of our Presbyterian Church.

We hope to get some personal letters to each of you. "Dear Charley, Maud, Kitty, etc., instead of just "Dear Friend." You will forgive us for the "Form" kind since you know how busy we are and since we must not wait longer to get word to you. We fear that already you may have forgotten us. Can you see us smiling? We are. Prove to us that you still remember us. A postal will do. We are so happy we almost have the "jitters."

Yours,

affectionally

Maude George.

It will not be long now until we see you. Having a good rest here after some of the most stormy times we have ever experienced. Thank God we got away. They were trying to hold us. When that boat (S.S. Pres. Coolidge) left Yokohama we were happy.

Will tell you everything the whole story. Have this with you mother. Hugs for the girls. Affectionally, Maude George.

DR. G. S. McCUNE

PRESIDENT OF UNION CHRISTIAN COLLEGE OF KOREA



Please read this first.

Pyeng Yang, Korea,
Feb. 3, 1936.

Dear Friends:

Here we are with but 333 days left of 1936. It is a long while since "I took my pen in hand to write to you." "Much water has passed under the bridge" since then. It is hoped that we can tell you clearly all about the "affair" sometime. Hints arouse fears. "Perfect love casteth out fear" (I John 4: 18). The "affair" is this: On Nov. 14th at the opening of the Annual Meeting of the Principals of Middle Schools of this Province in the Government building, when the principals followed the Governor's request to go with him to worship at the State Shinto Shrine, five of us did not go. On their return from the Shrine I with the four others were ordered to go to the Governor's office. There we were given a direct command, "Go with the Chief Inspector and do obeisance at the Shrine. This is a last chance." If we refused we were severely threatened that serious consequences would follow. Being Christians, and having strong convictions that going would be a serious compromise of conscience, we refused to go. Disobedience to official orders is a thing unheard of in the Japanese Empire and we knew we would have to pay a heavy price.

I begged earnestly for time and this was finally granted. What a trial! What a crisis! Yes, for the schools, for me personally and for Christianity in Korea. In Japan nationalism has gone to such lengths that many of the Christian Schools have yielded and gone to do obeisance at the State Shrine. Because some schools in Korea also have gone to the Shrines the problem has been a difficult one for those who are close to the hearts of the spiritual leaders of both the Japanese and the Korean churches. In Paul's letter Philippians 1:2—29 we found instructions. Second Timothy, fourth chapter, was followed. More about this when opportunity comes.

Both College and Academy closed December 20th for Christmas vacation after a wonderful week of Bible study, heart searching and spiritual refreshment. Rev. Choo Ki Chul and others gave themselves without stint to teaching the Word of God. I wish you could visualize these fine young men coming back from vacation at the opening of the new term. No time wasted during the weeks of absence from school but aggressive effort given for the salvation of souls, the revival of backsliders, the weak-kneed and wavering, the encouraging of the saints in almost every Province of Korea. The subject of my address at the opening of the term was "Yesterday and Tomorrow Two Enemies of the Soul." The message was from my own heart for we have been living in the eternal "now."

Since November 14th until the present we have been trying to find a solution for this serious problem. I was ousted from my position as President of Union Christian College and Principal of the Presbyterian Boys' Academy January 18th by the Japanese Government. I cannot write more now.

Yours sincerely,
GEORGE S. McCUNE

P. S. April 8, 1936.

Have you read of the Feb. 26th assassinations in Tokio, Japan? Our warmest friend, Viscount Saito, Lord Keeper of the Privy Seal of the Emperor of Japan, whose letter to me when I was President of Huron College and he Governor General of Korea, led me to go back to Korea as President of the Union Christian College of Korea, was assassinated. You can understand that our lives were considered of little value by the same kind of Japanese who shot our friend.—G. S. McCune.

Following is the final answer Dr. G. S. McCune made to the Governor in Pyeng Yang in answer to the two questions demanded of him. After the answer Dr. McCune was deposed from the Presidency of the Union Christian College of Korea and Principalship of the Boys' Academy.

H. E. N. Yasutake,
Governor South Heian Province,
Heijo, Chosen.

Honorable Sir :-

In accordance with your Excellency's request of January 16th, 1936 I present to you the following communication:

As a Christian, I believe in upholding the Government and in honoring those in authority. As an individual and as a School Principal, I have heretofore assured your Excellency of my readiness to pay the highest honor and respect to His Imperial Majesty, The Emperor, to the Imperial House and to the Exalted Personages whose memory the state so rightly cherishes and of my desire to instruct my students to show such honor and respect. I have also assured Your Excellency that I understand and approve the virtues of patriotism, loyalty, discipline and unity which the State seeks to inculcate and that I have constantly sought to lead my students to appreciate and follow such principles. I still maintain these attitudes.

In regard to the act of doing obeisance at the Shrine, I appreciate the manifest desire of the Government to have the exercises at the Shrine regarded as purely educational and patriotic. However this is a matter concerning which each individual conscience must be convinced before it is possible for one to perform that act without compromising sincere religious convictions and Government officials have declared that the Government does not intend to require Christians to do any thing which would offend their consciences.

I am a Christian and the Government statements have failed to meet and remove my conscientious objections to the act of doing obeisance at the Shrine. I greatly regret the necessity of informing your Excellency that (1) because these ceremonies held at Shrines dedicated as they are and conducted as they are, seem to me to contain definite religious significance; (2) because large portions of the populace believe that spirits are actually worshipped there; (3) because Christians believe ancestor worship, as distinguished from filial piety, is a sin against God and (4) because I also believe such to be forbidden to Christians by the Word of God (The Bible), I am therefore as an individual unable conscientiously to perform the act which you have required of me as a school principal.

I regret the necessity also of informing you that not being able myself as an individual to do obeisance before the Shrines I am not able to ask my students to perform that act.

In regard to resignation, although from the beginning my conscience has been free from any sense of wrong-doing, nevertheless realizing the embarrassment that would be caused to the Government by my continuance under the circumstances as Principal of the Soong Sill Academy I had already (December 20th 1935) presented my resignation to the Board of Directors of that school and have urged its acceptance.

I have been informed by the Board of Directors that they feel that I have done nothing wrong. They, therefore, have declined to accept my resignation. I feel that I must abide by the decision of the Board in this respect. Therefore my resignation cannot be presented to Your Excellency.

I regret the disappointment and pain that will be caused to you and others by these decisions but I most earnestly beg that you will believe that in making them I have felt compelled to do so by my conscience. I hope that even yet some way may be found whereby I and other Christians who believe as I do may be able to cooperate with the Government in the education of the Korean people without violation of conscience.

In informing you of these decisions I do so in full reliance upon the religious liberty guaranteed by the Constitution to all residents of the Empire in which I have lived so long and so happily.

Respectfully yours,

(Signed) G. S. McCUNE

I have made the following notes on the "Warning" that Hon. Watanabe gave to Dr. McCune and am sending them to you.

This "Warning" was read to him on the morning of December 31, 1935 by Hon. Watanabe, the Educational Director of the Government General of Chosen in the presence of representatives of the Government General, Mr. Ono, Chief of the Department of Schools, Mr. Oda, interpreter and two other Japanese. Two members of the Northern Presbyterian Mission's Executive Committee, Dr. J. G. Holdcroft and Rev. T. S. Soltau were present also. This "Warning" is clear cut both in the way in which it lays down the issues involved, and demands which have never been insisted upon before, (1) that the teachers and students of all the Mission's schools go out and make obeisance at the State Shrines and (2) that the missionaries who are principals of the schools, themselves must go also and make obeisance at the Shrines.

In regard to the contents of the "Warning" I would like to make the following comments:-

1. In the first six paragraphs reference is made to the distinct separation between the shrine and religion which is made by the law of the Empire. It is again pointed out, as has already frequently been done in repeated conferences, that nothing required of the students in making obeisance at the State Shrine has any religious significance but that the obeisance is merely an act of patriotic allegiance. Such statements however do not remove the difficulty which exists in the minds of the missionaries, the Korean Christians and also the Japanese Christians themselves. While the statement may perhaps be truthfully made that there is nothing religious in the obeisance required of the Principals, teachers and students, nevertheless such a statement cannot be made safely in regard to the shrines themselves before which the act of obeisance is required nor in regard to the ceremonies which are held at the shrines where the students may very easily be required to attend. These shrines in the minds of many of the Japanese people are the residences of the spirits of those who are enshrined there, notably of *Amaterasu Omi Kami*, the Sun Goddess and the Emperor Meiji. The ceremonies held there also contain certain elements such as the reading of prayers (*norito*) the presentation of offerings (*tamagushi*) and the declared descent and ascent of the spirits, all of which elements are in their very nature religious and are conducted with all the reverence and dignity by the ritualists which would lead any unbiased observer to conclude that he was witnessing a definitely religious ceremony. This was clearly recognised by the Japanese National Christian Council in 1930, when its Special Committee on State Shintoism drew up a statement which was sent out to many Christian bodies in Japan. Fifty five representative Christian organizations signified their approval of the draft as submitted and authorized the council to present it to the Government with their names affixed as signatory members. The following are extracts from it:-

"Furthermore, recently the Government in its effort to foster religious faith has prompted worship at the shrines of State Shintoism and even made it compulsory. This is clearly contrary to the policy that State Shintoism is non-religious. Moreover the question has often been raised as to whether at times it has not interfered with the freedom of religious belief granted by the Constitution of the Empire....."

"We desire that at this time a fundamental survey and study be made regarding State Shintoism that will definitely determine the question as to whether it is religious or non-religious. It must not be left ambiguous as a super religion or through the use of any other terminology."

The official explanation made to us constantly is that the exercises are merely those of worship of the ancestors of the Empire. Inasmuch, however, as the Korean Church has from the very beginning taken such a strong stand against ancestor worship in any form, it will take a much stronger statement and a much clearer explanation of the shrine than the Government is at present prepared to make before the Christian conscience will allow the members of the Church to make obeisance before the shrine. The officials not only will not make any clear cut statement denying the presence of spirits in the shrine or during the ceremony but they greatly resent being asked as to whether or not spirits are present.

2. In the paragraph beginning "The reason why it is so necessary. text books fixed by Government-General etc.", the statement referred to in the text books fixed by the Government-General and the Educational Department are far from satisfactory in clearing up this question. The following is a quotation from the one used in the Primary Schools:

"Chapt. 12. 'Reverence to the Spirits.' In our Empire, wherever you go, there are shrines. At these shrines beginning with the Sun Goddess from time immemorial the Emperor and the famous personages of the Empire have sacrificed there. At the Great Chosen Shrine in Seoul the Sun Goddess and the Emperor Meiji are sacrificed to. From the very earliest ages the people of our Empire have had a mind especially zealous for the worship of spirits and with a true mind have done obeisance at the shrine. We too, must do obeisance and must worship the spirits."

In conversation with a teacher in one of our Christian schools on this whole question he stated that in his opinion the teaching in the text books clearly shows that the exercises are religious. He copied out for me the statement which I have quoted above.

In Pyengyang (Heijo) at a conference of the principals of the primary schools closed November 13th the day before the Middle School Principals conference began, the Governor of the Province presided. A lot of time was spent in drilling the principals before a temporary shrine as to the correct attitudes and the procedure to be followed in presenting offerings of rice, fish, etc. before the shrine. It was expected that each school put up a shrine soon.

3. In the last 2 lines of the same paragraph—"which are most important from the point of national education as the essentials of our national moral virtue etc." There is here an apparant insinuation, which if it is meant is both unfortunate and unwarranted in suggesting, that while other Christian Schools in Pyengyang (Heijo) are attempting to cultivate "our moral virtues" the Presbyterian Mission schools are not. Such is emphatically not the case.

4. In the paragraph further on, beginning "So far as Education is concerned, etc." is this sentence. "It is our ardent desire that any missionary or any other concerned with religion, who is connected with our Educational system, will not only go himself, etc." Here it is expressed that any missionary connected with educational work must go out to the shrine himself and must also make such explanation of the meaning of the obeisance as will remove the difficulties in the minds of the teachers and students. I asked an ex-Moderator of the Korean General Assembly what would be the reaction on the part of the Korean Christian constituency if we made such an explanation. His reply was, "They will laugh at you for trying to tell them what is so patently and obviously contrary to fact." A Korean professor in a Christian College, who has his Ph. D. degree from a well known American University said to me: "I cannot understand how any intelligent Japanese can make the statement that there is no religion in connection with the State Shrine."

5. In the beginning of the following paragraph, "In this connection the South Heian Provincial authorities and also the Government-General require, etc." for the first time we have in an official document the statement that the Government-General requires all students and pupils in Mission schools to make obeisance at the State Shrines. Until last October (1936) no school in our Mission had been required to do such a thing, although at times they were strongly urged to attend ceremonies, which were held before State Shrines. This constitutes an entirely new phase in the educational policy of the Government-General as it applies to Mission schools which have secured "designation" and it has always been the understanding of the Mission that such schools would be excused from attending such ceremonies. They have informed us that all schools even those without designation must attend.

6. Note carefully in the same paragraph, "but in regard to Christians in general, etc." There is in this sentence a phrase which causes deep concern as to what may be the Government-General's policy in the very near future in regard to compelling all the Christians to make obeisance before the Shrines. There are a number of things which are causing many to believe that such a policy will soon be put into effect and many of the Korean Church leaders are very deeply concerned over this question and have openly expressed their decision to suffer martyrdom rather than to obey such an order.

7. The two paragraphs next to the last are merely the logical outcome of the preceding pages. Officially the Government-General authorities have sought to leave the "incident" in the hands of the Pyengyang Governor and the local officials to settle with Dr. McCune, but these statements show clearly that the Government-General itself is prepared to insist on Dr. McCune's going out in person to the shrine for obeisance or else be put out of the school.

In conversation at the time when this document was presented it was stated with equal clearness in regard to the school itself, whoever the principal might be, unless the students were ordered to go out by the school authorities to the shrine in common with the students of other schools the Governmental authorities would have to take measures against the school, meaning of course that they would close it.

It is quite clear now that in spite of what appeared to be great advantages in the case of "designated schools" in regard to religious liberty, at the time such designation was secured, the Government General is now prepared to insist and does insist that all schools within the regular Government system, conform to the Government standards in all things; not only so but the "veneration of the nation guardians" is part of the Government curriculum and is going to be carried on as such. In this connection it is of interest to report that on several occasions recently, officials in friendly conference with missionaries and with Korean Christians have made strong unequivocal statements to the effect that the shrines are the backbone of the Japanese Empire and that without them and the care and protection of Amaterasu-Omi-Kami the Sun Goddess the Empire could not continue to exist.

In spite of all the Government declarations that this question is not a religious one in any sense but only one of educational and patriotic significance, the longer we talk with them and the more we learn of all that is involved, the conviction is only made the stronger and clearer that the whole system is one essentially religious.....in spite of all the statements which have been made to camouflage that fact. Were it not religious it would be impossible to explain the peculiar hold that it has over the whole Japanese nation and were there not deep religious associations attached to it, it would be folly on the part of the Government to insist so strongly that all parts of the educational system should so faithfully observe the ceremonies and take part in the act of obeisance before the Shrines.

The Testing of a Missionary : George Shannon
McCune and the Korea Conspiracy Case
of 1910 — 1913

Shannon McCune

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The Testiag of a Missionay: George Shannon McCune and the Korea Conspiacy Case of 1910-1913

• Shannon McCune*

Introduction

At seven o'clock in the morning of June 28th, 1912, "small groups of prisoners began to arrive" at the special building which had been erected behind the District Court in Seoul. (This was in the area now occupied by department stores along Chong-bo.) Eventually they were seated "in the middle of the court, divided into two groups of 67 and 56 men," according to the Special Correspondent of *The Japan Chronicle*. He continues: "As soon as the prisoners began to arrive, the spectators were driven back as far as possible from the gates, and eventually were kept at a distance of about 200 yards from the entrance, after a good deal of hustling and pushing. Only about 200 persons were admitted . . . All those Koreans who gained admission by ticket were searched one after another at an inner gate before being allowed to enter the Court. About 20 foreigners, including three members of the Salvation Army, were among those admitted to the Court." Thus on this day 64 years ago "the long-expected trial of the 123 Koreans charged with being concerned in a conspiracy to assassinate Count Terauchi, Governor-General of Korea, was commenced."¹⁾

This so-called Conspiracy Case and my father's involvement with it are the subject of this paper presented on this 64th anniversary of the opening of the trial. Among Koreans the Conspiracy Case is better known as the 105 Incident, since 105 persons were sentenced to prison terms at the end of this trial. It became a test of the Christian faith and missionary spirit of George S. McCune.

It is a pleasure to be lecturing at Soong-jun University and to have a Share in some of the activities preliminary to the celebration of the 80th anniversary of Soong-jun Univer-

* Fulbright Visiting Research professor.

1) The quotations are taken from the account of the First Day's Proceedings by the Special Correspondent of *The Japan Chronicle: The Korean Conspiracy Trial, Full Report of the Proceedings, The Japan Chronicle*, Kobe, Japan, 1912, 136 pages.

sity. I have greatly enjoyed the opportunities for research which have been afforded to me as a Visiting Research Professor at Soong-jun University this year. This paper reflects some of this research.

My earliest contacts with Soong-jun University were with its fore-runner, Soong-sil College, The Union Christian College of Korea, in P'yongyang in the period from 1928 to 1931. My father had returned to Korea in 1928 to become the fourth President of Soong-sil. At that time I was a high school student and particularly enjoyed playing basketball against Soong-sil College students. One of the pictures in the Christian Museum shows me in my P.Y.F.S. (Pyeng Yang Foreign School) uniform; my face is hidden by the ball I am shooting in the warm-up session before the first basketball game to be played in the new Gymnasium-Auditorium at Soong-sil College in 1930. Today I am glad to be lecturing rather than playing basketball. Both years and pounds have been added since my basketball days!

Episodes In The Life of George S. McCune

My father arrived in Korea in 1905. The small Japanese boat on which he and my mother were travelling was shipwrecked on the west coast of Korea near Inchon. Thus with high drama he reached Korea and for the rest of his life was intimately involved in many episodes of modern Korean history. In his first years he combined Korean language study with teaching at Soong-Sil College and Academy. in 1905. In 1908-1909 he was Acting President of Soong-sil in the furlough absence of Dr. William E. Baird. But it is for his period as President from 1928-1936 that my father is better known in Soong-sil College history. He had a great love for Soong-sil and for the students of Soong-sil, many of whom remember him vividly and with affection.

There are no 'typical' missionaries, perhaps, my father was more atypical than some. However, he was similar to other American missionaries in Korea in 1910 in his deep concern for the feelings and aspirations of the Korean people for their independence from the recently-imposed autocratic and dictatorial power of the Japanese. His life spanned much of the period of Japanese control over Korea. Three episodes in his life—the Conspiracy Case of 1910-1913, the Mansei Movement of 1919 and the Shrine Issue of 1936—were particularly significant in their relations to Korean independence aspirations. A paper in which I discussed my father's relations to the Mansei Movement has been published by the Center for Korean Studies of the University of Hawaii.²⁾ I have been

2) The paper on the Mansei Movement I gave at a symposium at the Center for Korean Studies at the University of Hawaii on February 26, 1976. It will be published shortly.

gathering some materials on the events surrounding the Shrine Issue of 1936 which resulted in the closing of Soong-sil College in 1938. It is a complex subject involving subjective and emotional attitudes. I do not yet feel ready to publish on it. Today I am discussing only one of these episodes, the Conspiracy Case.

The American Missionaries And Korean Independence Aspirations

The American missionaries in Korea in the days of Japanese control had to follow a difficult path. In order to keep the sufferance of the Japanese government for their missionary work, the missionaries felt they ought to maintain a neutral position in political affairs. They took the Biblical injunction "render unto Caesar the things which be Caesar's" very seriously. Yet it was exceedingly difficult to remain neutral and impossible to ignore political events that were taking place among their Korean friends.

Arthur Judson Brown, Secretary of the Board of Foreign Missions of the Presbyterian Church, visited Korea in 1909 and discussed the situation with many missionaries and Korean church leaders. He wrote in 1912: "From all political movements, however, the missionaries and the leading Korean Christians resolutely sought to keep the Churches aloof. Obedience to 'the powers that be' was preached from every pulpit. The Church must have nothing to do with politics, the Christians were told. Some Christians who were suspected of activity in political movements were not permitted to hold office in the Church, and in some cases were excommunicated. So strong was this determination of the missionaries and Korean Church leaders that it was not uncommon for Koreans outside of the Churches to taunt Christians with being on the side of the enemies of their country and for the missionaries to be told that if it were not for them, a revolution would have started long ago."³)

In spite of American missionaries tried to keep a neutral attitude, the Japanese, newly in control of Korea, were very suspicious of them. The Japanese resented the successes of the American missionary endeavors among the Korean people. Arthur Judson Brown quotes the influential Japanese editor of a Tokyo newspaper, the *Fukuin Shimpō*, as saying that "the foreign missionaries in Korea seem to be moved by various baseless imaginations resulting from a misunderstanding of the facts."

Some years later in 1920, after the Mansei Movement, a Japanese newspaper in Seoul, the *Chosen Shimpō*, noted that "The striring-up of the minds of the Koreans is the sin of the American missionaries. This uprising is their work . . . There are a good many

3) The quotation is from Arthur Judson Brown, *The Korean Conspiracy Case*, 156 Fifth Avenue, New York, November 20, 1912, Foreword and 27 pages.

shallow-minded people among the missionaries and they make the minds of the Koreans bad and they plant the seeds of democracy.”

Arthur Judson Brown in defending the American missionaries stated: “We do not insist that all of the several hundred American missionaries in Korea have been wholly without fault. In the midst of a frightened and helpless people, seeing what they believe to be severity and injustice, anxious for the churches and schools which represent the toils of many years, they cannot reasonably be expected to act as if they were deaf and dumb. Let it be conceded that some of them have contributed heat as well as light to the question under consideration. But the arm-chair critic ten thousand miles away may discreetly ask himself whether he would not have acted worse than they have. As a matter of fact, the missionary body as a whole has acted with remarkable moderation, dignity and selfrestraint.”

The gospel of Jesus Christ which the American Protestant missionaries were preaching in Korea was a simple gospel—but it was also a revolutionary gospel, for it called upon the Korean believer to renounce some of the traditions of his past. It was a gospel that recognized the dignity and the worth of the individual in the midst of a changing world. The American Protestant ethic held by the missionaries called for a separation of church and state and for the assurance of the freedom of religious worship of the individual and of the church without government control or interference. This was contrary to the Japanese idea of the relation of church and state. Of particular concern in Korea was the relation of the church and missionary supported schools to the Japanese government’s tight control over educational activities.

The Life Of George S. McCune

My father, George S. McCune, was active as an educational missionary for decades in Korea. His relations to the Koreans and to their aspirations for political independence from the Japanese merits study and discussion. I do not think of him as one of the “shallow-minded people” among the American missionaries, though he may have been one of those who “contributed heat as well as light” to the discussions. He loved the Koreans and shared their aspirations. He had little regard for overbearing police tactics of the Japanese. Before discussing the Conspiracy Case and his relations to it, it seems wise to give some biographical data on my father, for he was an individual with personal attributes, family ties and educational background that influenced his activities.

George Shannon McCune was born in Pittsburgh, Pennsylvania, on December 15, 1873. His father was in a family construction and painting business. Unfortunately, his father died when George was 12 years old. George and his brother stopped school in order to help

support their mother and sisters. George McCune worked in various jobs, by the age of 22 he was the Assistant Cashier of a Pittsburgh bank. Realizing that he had gone about as far as could be expected with his level of education and yet desirous of a more rewarding and Christian-oriented vocation, George McCune decided to go to college. (Incidentally, probably because of his own experience he was particularly interested in helping older persons continue with their education.) His brother and eldest sister were able to support his mother and his two younger sisters, so he was free of his family obligations.

to gain an education he needed to enroll in an institution where he could work his way through school and where he could acquire both a high school and a college education. Park College, a Presbyterian school in Parkville, Missouri, answered these requirements. Park had been founded by John Armstrong McAfee. A number of the McAfee family were on the faculty during while George McCune was enrollment there. In 1901 he graduated from Park College after seven years of study. He stayed on for another year teaching Latin and doing advanced work which enabled him to receive an extramural Master's degree from the University of Pittsburgh a year later in 1903.

George S. McCune's first full time teaching position was at Coe College, a Presbyterian college in Cedar Rapids, Iowa. Here he was Dean of Men, Principal of the Academy and Professor of Educational Psychology. During this three years, 1902-1905, he read and studied so that he might be ordained as a Presbyterian minister by the Iowa Synod. Obviously the standards for professional education in theology before ordination were not at that time too high! Some years later in 1914, Coe College bestowed on George Shannon McCune the honorary degree of Doctor of Divinity.

In 1904, George S. McCune was married to Helen Bailey McAfee, the only daughter of John Armstrong McAfee, the founder and president of Park College. My mother, having gone through academy and college at Park college, was able to graduate at the age of 18. She then took a post-graduate year at what is now Western College for Women in Oxford, Ohio from which she also received a B. A. degree. She returned to become Dean of Women at Park College and had become acquainted with George McCune during his student days. After their marriage, she joined my father at Coe College where she became Dean of Women. there In 1904 they received appointment as Presbyterian missionaries and were awaiting assignment but the Russo-Japanese War delayed their departure for Korea until late in 1905.

The Early Missionary Work Of George S. McCune

My father and mother spent their first years in Korea in P'yongyang, studying the

Korean language intensively. During all of the years he was in Korea my father put aside some time each day to study the Korean language, for he found that it was constantly changing. He began to teach in the Pyeng Yang Union Christian Academy and College—the Soong-sil schools. At that time institutions were sponsored by both Presbyterian and Methodist churches and missionary groups, hence the name Union.

My father George Shahnnon McCune, took as his Korean name Yun San-on, It was derived from the last part of his family name and his second name, the family name of his mother. Yun was an established Korean family name and San-on could be translated rather aptly as a Mountain of Energy, or jokingly as “a volcanic mountains ready to explode”. In the Christian Museum on the campus of Soong-jun University there is a Diploma 1909 of from the Pyeng Yang Union Christian Academy which he signed along with Carl W. Rufus, Arthur L. Becker and William N. Blair. (Incidentally Dr. Blair was my father-in-law and Dr. Becker was my brother’s father-in-law! All of which proves my contention that my father arranged our marriages with the daughters of his good friends when my brother and I were very young!!)

In 1910, upon the completion of their language training my father and mother were assigned to Sŏnchŏn, or as it was romanized by the early missionaries as Syen-chun. This was a small city of some 8,000 persons, almost half of whom became Christian. It was located on the railroad between P’yongyang and the Manchurian border at Sinuiju. My father became Principal of the Hugh O’Neill, Jr., Industrial Academy, or Sin-sung as it was known in Korean. My mother was principal of a school for young widows, a particularly ‘lost’ group in Korea at that time. This school later became Po-sung Girls Academy. Both my father and mother set up self-help departments in their schools, following the Park College tradition. Thus students by earning their way and got practical as well as theoretical learning. My parents enjoyed being in Sŏnchŏn where the missionary group was small and congenial. They had close and rewarding friendships with many Koreans as well, especially Pastor Yang of the North Church. It was with this background and in this setting that my father was involved an interesting political episode—the Korean Conspiracy Case, a real time of testing for him.

The Origins Of The Conspiracy Case

It is fitting that today, June 28th, we should be discussing this episode, for the trial opened in Seoul on this day 64 years ago. In my discussion I am using largely family memories and English language materials, including the trial records published by *The Japan Chronicle* of Kobe, Japan at the time and the report on *The Korean Conspiracy Case*

by Arthur Judson Brown, which was prepared for "all of the missionary organizations of the United States which are conducting work in Korea".⁴⁾ In addition a compilation of article on *The conspiracy case in Chosen* was published in 1912 by the Seoul press, a Japanese-controlled English-language newspaper of that time. I am very sorry that the English language diaries of Baron Yun Chi-ho, the eminent Korean patriot who was involved in the Conspiracy Case, have not yet been released for publication, for they will cast new light on the Conspiracy Case. I have had valuable discussions with L. George Paik, my Korean brother, who loaned me some of the source materials I have used. Donald Clark, a graduate student in history at Harvard, and Yi Chac-sun, a graduate student in history at Ewha Women's University, who have worked on this period have shared with me some of their ideas. Naturally I am solely responsible for the ideas presented. And now for a brief account of the Conspiracy Case.

In the summer of 1911, the Japanese police arrested some Koreans on burglary charges. Two of these persons 'confessed' that their burglaries were to provide funds for the support of anti-Japanese activities on the part of Koreans in Korea and in the Chientao region of Manchuria, across the northeastern Korean border. On the basis of these contrived confessions the Japanese police proceeded to develop a theory that an elaborate Conspiracy Case had been in existence in late 1910. They arrested many people, predominantly Presbyterian and other Christians in northwestern Korea. Through torture and chicanery these persons were made to "confess" to the supposed Conspiracy.

The Conspiracy plot as the Japanese police sought to develop it had many ramifications. Christian and other schools and a supposed secret society, the New People's Society, the Sin-min-hoe in Korean, were accused of being involved. One key action was supposed to be the assassination of the Governor-General of Korea, Count Terauchi, when he went on a trip from Seoul to Sinuiju in northwestern Korea on the Manchurian border. There were supposed to have been three separate attempts, all of which were unsuccessful. On the first two occasions the Governor-General never went on the journey.

The third attempt at the assassination of the Governor-General was to have been made (according to the 'confes-sions' which were extorted from the prisoners) at the railroad station in Sŏnchŏn on December 28, 1910. The alleged assassins included Sin Sung Academy students. They were to have been on the station platform or surrounding the

4) In addition to the sources already cited, there is a second publication by *The Japan Chronicle: The Korean Conspiracy Trial, Full Report of the Proceedings in Appeal*, The Japan Chronicle, Kobe, Japan, 1913, 307 pages. Another source, difficult to obtain and rather highly pro-Japanese, is *The Conspiracy Case in Chosen*, Seoul Press, Keijo, 1912, 64 pages. It is interesting to note, by the way, that there is more original materials in English than in Korean, for their was strict censorship in Korea at the time of the Conspiracy Case and Trials.

station and were to have fired pistols at the Governor-General.⁵⁾ George S. McCune was to signal the assassination by shaking hands with Count Terauchi. The weirdness of the supposed plot is obvious when one considers that the person shaking hands with a potential assassination victim would himself be in a rather dangerous position!

The Conspiracy Case Trials

The first trial was largely ignored by the Japanese press; there were no Korean newspapers. However, a Britisher, Robert Young, the editor and publisher of *The Japan Chronicle* in Kobe, Japan, became very interested, in part at my father's urging and had a special correspondent follow the trial day by day. The account printed in a separate booklet makes fascinating reading. Some years later, A. Morgan Young, Robert Young's son, wrote a chapter on "The Korean Conspiracy" in a book *Japan in Recent Times, 1912-1926*. He noted that the case "deserves a prominent place among famous trials and preposterous marcs' nests." In his words, "... according to Mr. McCune's own account, on the great day when he was supposed to have played Judas, he turned out, with his whole school, by official order, but did not know whom they had to meet. The boys in line obediently bowed at the order of the police when the Governor-General lighted from the train, and Count Terauchi, whom Mr. McCune had not met before, came and shook him by the hand, saying how pleased he was at this spontaneous welcome."⁶⁾

During the trials there were many statements about the torture used to gain 'confessions'. One illustration is the testimony in the Court of Appeals of Kim Ik-kyom, a Presbyterian and a teacher in Sŏnhŏn who said "that several days running he was hung up in a doorway, five or six hours at a time, and beaten daily. The police told him also that many others had confessed, implicating him, and that Mr. McCune, who had been intimately concerned in the plots, was also in prison, and being a man of high morality, had confessed everything and handed over sixty or seventy pistols. With these persuasions and blows they urged him to confess, and knowing that some had already been tortured to

5) At the close of my lecture on June 28, 1976, Dr. L. George Paik shared with those present his memories of this event. He had entered Sin Sung Academy in September, 1910 and remembers the way that all of the students were required on December 28th to march to the railroad station. They were all thoroughly searched; even pen knives were taken away from them as dangerous weapons. They were then marched to a remote part of the platform. When the train stopped they all bowed at a signal and could not really see to whom they were bowing.

6) A. Morgan Young, *Japan in Recent Times, 1912-1926* William Morrow E Co., New York, 1929, 347 pages. Chapter 111, The Korean Conspiracy, pp. 31-38, quotation from page 34.

death, he thought it best to agree to all their questions.'')⁷⁾

The Motivation Of The Conspiracy Case

The motivation and timing of the Case were of some significance. Viscount Ito, the Japanese political leader who had been instrumental in the Korean annexation process, had been assassinated by a Korean, Ahn Chong-Kun in Harbin, Manchuria on October 26, 1909. The Japanese, after various intrigues, had formally annexed Korea on August 29, 1910. Some small Korean groups had exiled themselves in Manchuria and were agitating for Korean independence from that border area. Within Korea many Koreans, including Christian pastors, businessmen and students, were opposed to the Japanese and their actions, particularly their seizure of lands and property. The Japanese were 'jittery' and feared vocal Korean opposition. They were especially concerned over the increasing influence of the growing number of Christians and of Christian schools.

Just why the Japanese authorities in Korea embarked on the prosecution of the Conspiracy Case is not known. Some Japanese historians and advisers had pointed out that P'yong-an and Hwanghae provinces in northwestern Korea had never been really effectively controlled by the Yi dynasty in Korea. It may have been for this reason that the Japanese felt they must show their power and might to the independent-minded people of these provinces. These areas had considerable mineral resources of gold, coal and iron ore and forest resources; these the Japanese wished to exploit. They also desired to expand the rice acreage for their benefit. These provinces were areas of political importance and economic value and the Japanese wished to control them tightly.

In P'yong-an and Hwanghae provinces Protestant Christian missionary work was notably successful. The Korean Pentacostal Movement, a revival of great impact, had gripped this area a few years before.⁸⁾ There were many militant, evangelistic and independent-minded Korean Christians who were not exactly subservient to the Japanese. They were starting

7) *Op. cit.*, quotation from page 60. There are a number of other similar statements in *The Japan Chronicle* accounts. Some Koreans in later years have written biographical accounts telling of their experiences. A book by Sunoo Hyuk, one of the students involved, along with his brother Sunoo Hyun gives impressions. Sunoo Hyon's father-in-law, Lee Myong-ryong, was also involved and years later was one of the 33 signers of the Korean Declaration of Independence of March 1, 1919. Another account is that of Kwak Tai-chung who left for studies and residence in America shortly after he was released along with the 99 in 1913. His American name was Lowell Kawhk; he returned to Korea after 1945 and died at the age of 90 in 1973, shortly after his autobiography was published.

8) An interesting account of this revival is by my father-in-law, William N. Blair: *The Korean Pentacost*, New York, 1919; this was reprinted as *Gold in Korea*, Topeka, Kansas, 1946, 114 pages; another reprinting is being made under the editorship of my brother-in-law, Bruce F. Hunt, by a British publisher.

new schools and establishing book stores. The number of churches was growing rapidly. As some Korean scholars have pointed out, the financial strength of the Korean Christians in north-western Korea was of considerable importance.⁹⁾

Part of the motivation of the Japanese was their fear of American missionary influence. Also they were quite insensitive to the Koreans concerns and culture. Many of the Japanese officials were ex-Army officers with their own limited appreciation of the Korean situation. Some years later after the Mansei Movement, A. Morgan Young epitomized one of these persons, General Hasegawa who was Governor-General of Korea in 1919 in these words: "General Hasegawa was now ruling in the peninsula, and, like most military martinets who find themselves in high administrative office, his mind could not soar above the barrack-room idea that inflexible discipline is all that is needed in the government of a people. . . . He was remarkably like the typical military reactionary all over the world: distant and invisible dangers were plain to his mind's eye, but to salient facts right under his nose he was entirely blind. There were many like him in Korea; the most preposterous of petty tyrants could never understand that his own actions provoked public sentiment against him: always the instigation had to come from malign source. . . . Less responsible people freely aired the opinion that American money was causing the mischief."¹⁰⁾

The Development Of The Conspiracy Case

The Conspiracy Case had no basis in fact, but the Japanese police and court authorities once embarked on their course of trying to prove its existence could not disentangle themselves without a serious loss of prestige. It was only after independent Japanese lawyers and newsmen became involved, with resultant publicity in Japan and America on the crudeness of the Conspiracy Case, that they sought to extricate themselves.

A number of Koreans died under torture as the Japanese police sought to extract supposed information on the Conspiracy. Others were too ill to be brought to trial. Finally, on June 28, 1912, 122 men were brought to trial in Seoul. There were supposed to be 123 but a short while before one man, one the pretext that he could obtain more proof, duped his guards and escaped to Manchuria. We are commemorating the opening of the first trial today by this discussion. On September 21, 1912, though 17 were freed, most of them young students, 105 of the defendants were convicted of conspiring to cause the 'uncommated murder' of Governor-General Terauchi. The sentences of the

9) One such study of the Korean Christians and their economic activities in northwestern Korea has been published by Soogu-jun University.

10) *Op. cit.*, quotations from pages 154 and 157.

The Geography Of The Conspiracy Case

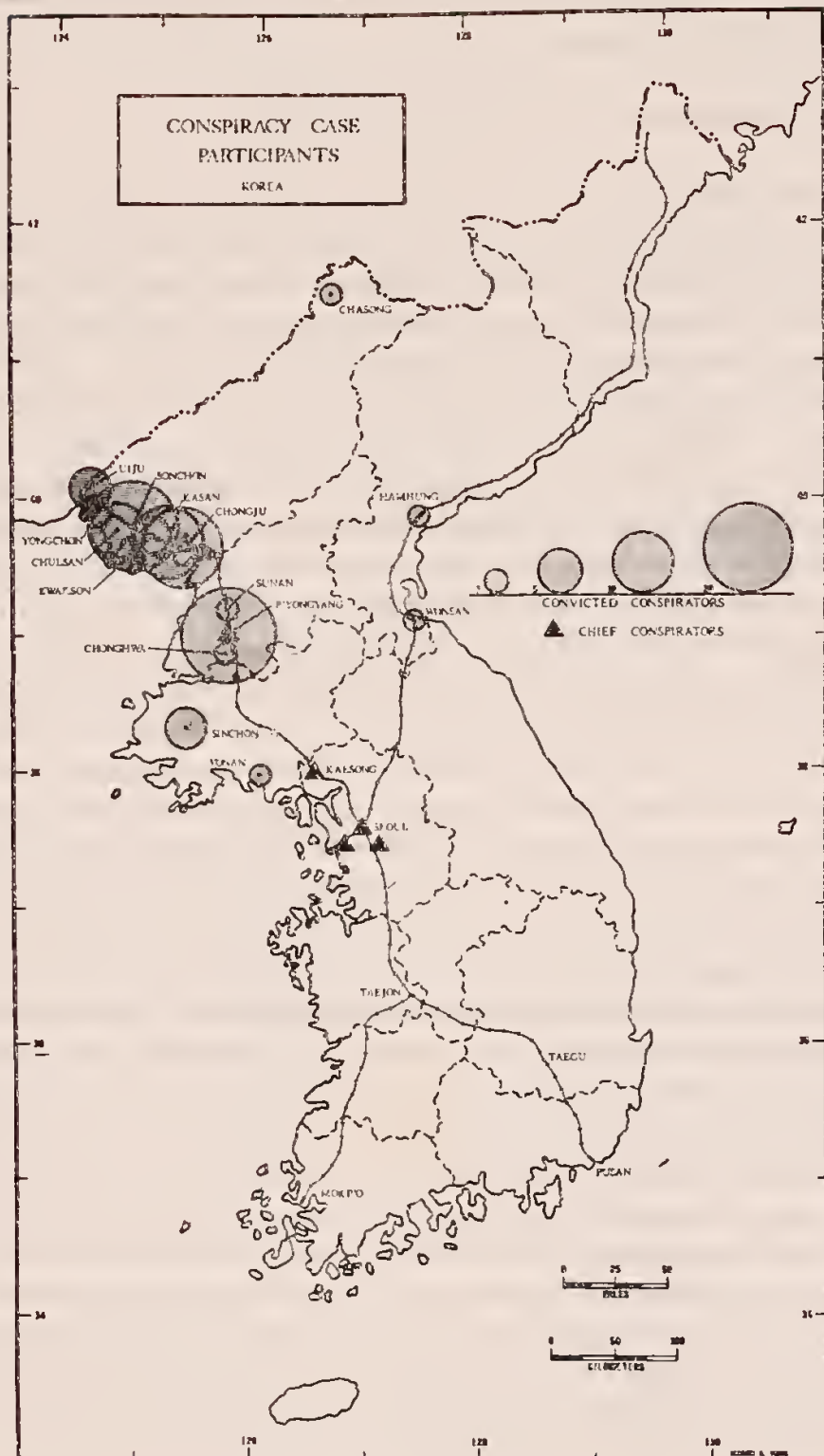
As a geographer I have been intrigued by the occupations and the areas from where the 122 'conspirators' came.¹¹⁾ The distribution of the places of residence at the time of their arrests of the 122 men is shown on the accompanying map. The six 'chief conspirators' came from Seoul, Kaesong, P'yongyang, and Chŏngju. Two from Seoul were really from northwestern Korea and were only living in Seoul at the time of their arrests. There was one other 'chief conspirator' from Seoul; other conspirators came from Wonsan and Hamhung in South Hamgyong, Chasŏng in far North P'yong-an and Yun-an in southern Hwanghae. The rest all Twenty-two came from towns in P'yongan and Hwanghae, the northwestern part of Korea. 22 came from P'yongyang, 20 from Sŏnehŏn, 16 from Chŏngju and 12 from Kasan, near Chŏngju. Others came in smaller numbers from Uiju, Yŏngghŏn, Kwaksan and Chulsan in North P'yongan Province and from Sinchŏn in Hwanghae.

The 105 convicted 'conspirators' included 28 teachers, 10 grocers, 10 brass workers and merchants (mainly from Kasan), 9 other merchants, 9 farmers, 7 students (though in addition 12 students were tried but not convicted), 6 pastors, 5 drug merchants, 3 clerks, 2 tailors, 2 rice merchants, 2 book sellers and one of nine other professions ranging from a doctor to a cookie maker; only four persons had no designated profession. 98 of the 122 persons who stood trial were Christians. The ages of the 122 ranged from 19 to 56, but only 4 were over 50. Forty-four were younger than 26 and 47 were aged 27 to 35. Thus it was a relatively young group of persons who were accused of being 'conspirators'.

The most prominent person convicted was Baron Yun Chi-ho, a Methodist layman of moderate wealth who had been principal of the Anglo-Korean College in Kaesong. A member of the Korean aristocracy, Mr. Yun had been educated in Japan, China and America and before the imposition of the Japanese Protectorate over Korea in 1907 held a number of official positions. Five other persons, including a well-to-do businessman and the manager of a bookstore, were declared the 'chief conspirators' along with Yun Chi-ho.

The 99 lesser conspirators, so-called, were a mixed group, though most of them were Presbyterians from northwestern Korea. Included were some students and teachers from Sin Sung Academy. George S. McCune was the Principal of the academy and according to some of the 'confessions' instructed the students to carry out the assassination attempt. Other foreign missionaries were also implicated. However, the Japanese authorities were

11) I'm grateful to Munam Chon, the President, and staff members of the Korean Research Center in Seoul for translating materials from their library in the 122 'Conspirators'.



careful not to arrest any of these foreigners and did not allow them to testify at any of the trials.

Appeals In The Conspiracy Case

The Conspiracy Case was appealed to a higher court; from November 26, 1912 to February 25, 1913 an open hearing took place in the Court of Appeals. The prisoners were brought to the court each day, manacled together, wearing wicker hoods over their heads Yun Chi-ho and others, including American church organizations, had hired Japanese lawyers for the defense in the Court appeals. Full publicity was given to the appeal in Japan in the United State. The prisoners were allowed to make statements about the tortures they had undergone. In the United States leading magazines of the period contained articles on the Korean Conspiracy Case and the tortures of the prisoners.

Many missionaries attended the fifty-one day trial. George S. McCune, whose Sin Sung Academy had had to close since so many of its teachers and students had been arrested, attended most of the open hearings. His name came up often during the course of the trial. In the first eleven days of the first trial his name was mentioned 135 times in *The Japan Chronicle* account. He was also mentioned often in the Appeal Court hearings. Requests made by the defendants for him to be called to the witness stand were not considered by the court.

On March 20, 1913 the Court of Appeals reduced the sentence of five of the so-called chief conspirators to six years and the sentence of the youngest chief conspirator to five years. The court said that "All of them were obstinate and conservative and unacquainted with the general trend of things in the world. Not being wise enough to know what was the cause of peace in the Far East, they wished to exclude the influence of the Japanese Empire from the ancient land of Korea." The court, however, acquitted the other 99 alleged conspirators since "sufficient evidence has not been produced to establish the facts."¹²⁾

On April 6, 1913 Mrs. George S. McCune gave birth to her fourth child, a son who was named Shannon. Knowing that he needed a Korean name, some of the 99 suggested that he be given the personal name, Pak. Thus his name in Korean is Yun Alin-pak, which may be translated as the Peaceful Hundredth One! Because of its connection with Korean history This is a name in which I take very great pride

The six so-called Chief Conspirators appealed their conviction to higher courts, but after various hearings the only result was that the youngest conspirator had his sentence

12) Japan Chronicle, *Op. cit.*

extended to the length of the other five, six years. However, at the time of the coronation of the Japanese Emperor in February 1915, all of the so-called conspirators were granted pardons and released from prison. Yun Chi-ho became Secretary of the Y.M.C.A. in Seoul shortly afterward, Count Terauchi made a sizeable cash donation to the Y.M.C.A. This gift was considered by some Koreans as a tacit admission of the injury done to Yun Chi-ho.

Aftermath Of The Conspiracy Case

The Conspiracy Case had a considerable influence on the life of George S. McCune. He left Korea shortly after the conclusion of the trial at the Court of Appeals and the release of the 99 so-called conspirators for a year's furlough in the United States. He had become quite well known in Presbyterian circles in America where the trial had been given considerable publicity. During his year in the United States he told the story of the Conspiracy Case often and of the suffering which many of his young students had undergone because of their religious convictions.

Though it was quite obvious that there really had been no conspiracy, George S. McCune was a marked person in so far as the Japanese authorities were concerned. As Principal of a small academy in distant northwestern Korea in the small town of Sŏnchŏn, George S. McCune was not well known by many Korean people. The publicity of the trial made his name, Yun San-on, well known throughout Korea. His constant attendance at the trial and his solicitude for his teachers, students and friends who were being wrongly accused made a deep impression on many. His pro-Korean attitude became well known, along with his contempt for crass actions by the arrogant Japanese police.

It was really the Japanese police who were on trial in the Court of Appeals and the acquittal of the 99 was a verdict of guilty on the Japanese police and the Japanese methods. The verdict would not have been made if George S. McCune and others had not insisted that the trials be open and that full publicity be given to the trials in the United States as well as in Japan. This opening of the trials and the glare of publicity were instrumental in lessening the stupid and inhumane actions of the Japanese police who feared the American Christian ideas which were being widespread throughout Korea.

Conclusions

The Conspiracy Case was a time of testing for my father as a missionary. It was a test of his own religious faith. He believed rather simply that God would punish the evil and

would reward the good. He also believed that his prayers for the release of his teachers and students would be answered. The freeing of the 99 and eventually of all of the 105 Korean 'conspirators' gave him a renewed confidence in his personal Christian beliefs and in the effectiveness of prayer.

The Conspiracy Case was a test of my father's love for his fellowmen. He suffered with his students, teachers and friends as they were being tortured and in their trials. When they were released he was overjoyed and greeted them with great affection.

In a more subtle way the Conspiracy Case and Trial was a test of my father's belief that if the truth were brought out—if publicity were given in the outside world, then the serious situation in Korea would be rectified. He was instrumental in getting Robert Young of *The Japan Chronicle* and other newspaper men interested in the Case. This publicity in the Japanese and American press was of fundamental importance in the Trial in the Court of Appeal where the 99 were released. My father's faith in the power of openness seemed justified to him. The strong support given by the American mission boards who mobilized American publicity and influence was also important.

Finally, my father had a test of his own sense of humor, of his optimism and of his desire to look ahead rather than behind. It was probably a very discouraging time for him in that hot summer of 1912. He attended the trial day after day. His school had had to be closed. Yet he used to tell stories of how his students grinned and winked at him and how he smiled and made gestures in return. It has been said that he used his hearty laughter, which everyone in the court room, the judges included, could hear and recognize, to very good advantage. For example, one young student who obviously had never seen a pistol had 'confessed' to having carried 70 pistols, 30 in one pocket and 40 in another pocket. When this 'confession' was read my father's booming laughter underlined the ridiculousness of the so-called Conspiracy. Though discouraged, he kept his sense of humor and his optimistic viewpoint.

His faith in a Christian God, his love of his fellowman, his belief in the power of a free press and his optimistic and joyful human nature, these were hallmarks of my father's life and work in Korea. The Conspiracy Case with its Trial was also a time of strengthening and development, making a deep and lasting impression on the life of this American missionary who loved the Korean people and who shared with them a hope for a free and independent political existence.



AUDITORIUM GYMNASIUM

— AT —

MEETING TIME

APRIL, 1930

DEAR FRIENDS:—

Dr. McCune has been wanting to "get out" a spring news letter to all his friends for some time, but has been unable to "get down to it" as his desk is always piled high with immediate pressing needs. It just occurred to me, after he left for the College this morning, that it is my turn, as his secretary, to write this one for him—presenting his work and family life as I see it! To give you an idea of the work-a-day, real Dr. McCune, I will try to sketch one of his ordinary, jammed-full active days.

Each morning as I come to work, I get a lovely view of the McCune home. The architecture is English and with its high, pointed roof, gives a bungalow effect. The front walk runs into a long avenue of great, tall poplar trees. Usually as I enter the McCune home, I have to pick my way through the front entrance over pairs and pairs of Korean shoes! Then I have to wend my way through the crowd of Koreans who belong to those shoes. They wait in the hall, the study, and sometimes overflow into the living room. Now that it is spring, many of them wait outside—his sister very aptly said that his place is like the crowded railway station. After breakfast, he comes into the sun parlor and works with me until about 9:00. As he walks through the living room, he listens to the woes, or problems of several—keeps walking toward the study—speaks with a number in the entrance—listens to a few in the study—gets his hat and finishes several conferences on the way to the College!

Because our "ways" are so very different from the Korean, a missionary has to keep his eye and fingers on everything that is going on—that is why the missionary becomes a jack of all trades, if he is not already one. On his way over, Dr. McCune takes a look at the Academy athletic field, which is being graded and gives a few directions about the widening of the road, ditches and drains. He stops at the dormitory where they are setting up new partitions, varnishing, putting in two septic tanks, completing a new sewerage system and here and there he makes suggestions, corrects errors, jokes with and encourages the workmen. From there he walks through the College campus. Here the workmen and students are busy beautifying the grounds, transplanting trees, sodding, fixing broken places in the concrete paths and here too, he stands and points in his characteristic way, that you are all so familiar with, giving practical suggestions, talking with students and "takiug in" every detail of the work. He pulls out his watch, and with quick, short steps (do you remember?) he gets into his classroom "in the nick of time." He has a daily class, leads chapel from two to three times a week and often substitutes for an absent professor. After Chapel, he goes into his office and there holds conferences with the boys—one right after the other. About what? Why, one group will come in to talk over the summer evangelistic campaign (it has to be very carefully planned because of lack of funds, there are always more ready to go than can be sent); the head of the Glee Club comes in and wants Dr. McCune's approval of the program he has worked out; the social committee has planned a large picnic on a Japanese holiday and is waiting

outside to present its plans ; the evangelistic committee of the Churches of the city is waiting to discuss the next series of large meetings to be held in the Auditorium-Gymnasium - or it may be some boy's individual life problem—and so it goes. He breaks away, hurries over to the Auditorium-Gymnasium and there too he is besieged with questions about the finishing touches - painting, matching of colors, etc. What a beauty the new Auditorium is ! I wish you could see about 6,000 people seated on the floor, with up-turned faces listening to a speaker or to a concert. The building will be used daily by the students for Chapel exercises, for tennis, indoor baseball and volley ball. There is one basketball court 90 feet long and two practice courts across the building 60 feet in length. We have a 100 meter track that serves as a gallery for the Auditorium. There is a steel constructed room for a moving pictures machine with a four and one half inch lens—ready for the best pictures. We also have a radio that adds to the entertainments.

Noon, home again, twenty minutes nap and back to the College. There on his desk will be a students' paper, *The Life of Pyongyang* of which Dr. McCune is editor, ready for proof reading. He writes an article "while they wait" and off it goes to the printers and then into the hands of some 5,000 students. It is a religious leaflet, written in the student language of today. This last edition brought many questions from thinking students of the city about their relationship to God ; how to get power to live a new life, and many other vital questions that concern the youth of the world today. Dr. McCune also edits a *Farmers Life Magazine* which has grown in this its first year from 3,500 subscribers to 7,000 ! He then makes a hurried trip over to where the workmen are laying the foundation of the new College dormitory. They never know when he will appear on the scene, so things move along in an orderly manner ! It will be built of brick and concrete, 95x30 and heated with a hot water heating plant. From here he will possibly go out to the College farm and look in on the boys who are caring for cattle, hogs and chickens (it may be that they are preparing hogs for the smoke house). There are times when he makes as many as three trips in a day to the Government offices to see the head of the Educational Department. Again, he might get a hurry-call from the officers of his country Churches to come and settle difficulties or plan further work. Some weeks, there are "extras" thrown in, like the visits of Sherwood Eddy or Dr. Herbert Gibbons.

All this and more -how intensely interested he is in it all and in every one concerned ! Each individual to whom he talks is the only person in the world to Dr. McCune at the moment. Therein lies his power - down on his knees with one—a hand clasp with another—he has time for all. It means early and late hours of preparation and prayer. And yet with it all—he is physically fit—the same peppy "Prexy." Of course there is another secret—Mrs. McCune. And Shannon ?

Sincerely yours,
ELLA REYNOLDS.



1. Entrance of Our Pyengyang Mission Station.
2. Women's Hospital Building
3. Men's Hospital Building
- X. New Hospital Building Site
4. West Gate Church
5. Seminary Dormitory
6. Seminary Dormitory
7. Seminary Dormitory
8. Seminary Administration Building
9. Dr. Engel's Home
10. Dr. Reynolds' Home
11. Dr. Parker's Home
12. Dr. Erdman's Home
13. Dr. Clark's Home
14. Domestic Science Building of Girls' Academy
15. Administration Building of Girls' Academy
16. Miss Snook's Home & Dormitory of Girls' Academy
17. Y. M. C. A. Residence
18. Men's Bible Institute
19. Mr. Hamilton's Home
20. Mr. Lutz's Home
21. Dr. Swallen's Home
22. Dr. Blair's Home
23. Dr. Robert's Home
24. Mr. Hill's Home
25. Dr. Bernheisel's Home
26. Woman's Higher Bible School
27. Women's Bible School & Dormitories
28. Miss Doriss' Home
29. Miss Doriss' Rescue Home
30. Dr. Mollett's Home
31. Dr. McCune's Home
32. Mr. Phillip's Home
33. Mr. Mowry's Home
34. Lady-Workers' Home
35. Dr. Bigger's Home
36. Pyengyang Foreign School Dormitory
37. Pyen-yang Foreign School Infirmary
38. Mr. Reiner's Home
29. Pyengyang Foreign School Teacher's Home
40. Pyengyang Foreign School Administration Building
41. Pyengyang Foreign School Athletic Field.
42. Dr. Baird's Home
43. Mr. McMurtrie's Home
44. College Shops
45. Academy Administration Building
36. Original College Building—Library
47. College Science Hall
48. College Administration Building
49. College Dormitory
50. Academy Dormitory
51. Auditorium-Gymnasium

Through Peggy's Eyes

Helen Margaret McCune (Peggy) wrote her observations of her father Rev. George Shannon McCune, D.D., LL.D., to be used as the Personal Annual Report of her father to the Presbyterian Board of Foreign Missions of U.S.A.

Friends wishing to have this report printed provided the "wherewithal" and so it goes on its way allowing you to see through Peggy's eyes the missionary as his daughter sees him.

Pyongyang, Korea.



Father, Mother
and
Peggy McCune

It is not often that one gets the opportunity that has been given to me to write things as I see and know them. A year and a half under the same roof, 24 hours a day, day in and day out, has shown me things as they are. Even my imagination could not have taken it all in. When I was a little girl I wished that I might some day help Father carry some of his load. When the suggestion came that I spend a year at home in Korea after finishing College my chance came. And when Father was worrying about writing his Annual Report I seized the opportunity. There is a limit to what I can say. A Missionary cannot make a report of all that has transpired. The heart aches, the petty annoyances, the misunderstandings, the thousand and one things that come in to hinder must be passed by. God knows and that is enough. When the biography of the missionary is written after he has gone to meet his Lord, these things should not be omitted.

We children were deeply stirred by our parents' decision to leave Huron College and come back to Korea. When others spoke about it, we always expressed our joy that they had decided to return. They were going back to our home, Korea. But I am digressing. It has been a joy to me to be working with them—a grown-up, seeing the "inside" of missionary life. Of course I could tell of the

impossibilities of keeping regular hours for sleeping, eating and social contacts. Our home entrance way has usually been filled with shoes. The student, teacher, preacher, layman, wanted "just two minutes" with Father. The afternoon was gone and after supper until late, problem after problem has been solved.

I have often thought these months at home, "This is what is needed in America, teachers who are deeply interested in the individual student, and his problems, more pastors who pray with and frankly direct Christians and who lead them into dependence and trust in the all sufficient Saviour and Lord." Father would not report these things—not because he feels that they are not important but because they are necessary, commonplace duties of each day's work. Missionaries would not be sought after and could not be able for this continuous service did they not spend many hours daily with Him who enables and with His Word whence come instruction, comfort and power.

Father will be greatly surprised when he reads the following for I believe that each missionary does not know just how much he is accomplishing. The above has been but a glimpse of the things seen at home. The following cannot be more than a mere glimpse of his regularly assigned work—President of Union Christian College of Korea, Principal of Pyengyang Boys' Academy, Evangelistic work

under the West Presbytery. As College President and Principal of the Academy he is Chairman of the Faculties and must direct all the administration of these Institutions. More of this later. He is Editor and Publisher of the only Magazine for Farmers in Korea, "Farmers' Life". This is its sixth year and there have been printed and distributed 120,000 volumes this year and the same number each, the two preceding years, the Corn Products Company taking one issue on corn of 40,000. Every month he has written an Evangelistic message and this appears the first in each issue. Professors in the College have contributed valuable articles for which many letters of gratitude frequently come to the business office.

"Children's Companion" is a monthly magazine begun for the "Kurakboo" and now reaching many children in our territory. It takes the Bible messages in children's language. It differs from other children's magazines in size, simplicity and in having much of God's Word. Father has written stories based on how Jesus can be of practical help in solving the daily problems of little children. The "Light of Pyengyang" is a four page sheet sent monthly with its evangelistic message to 5000 students in Pyengyang City. On the first page is an appeal to students in English written by Father and a translation of the same by Prof. Ryang of the College, follows. This catches

the students' eye. Out of this come many conferences with non-Christian students each month. The past year I have typed for Father eleven articles for daily papers and popular Magazines. These were the viewpoint of a Christian on important problems and were skillfully translated into modern, catchy Korean by Prof. Ryang. It is impossible to estimate the far-reaching results of all these messages appearing in print the past years. It was my pleasure to type the pages of "Solve Your Problems With Jesus", the book that Father had translated by Prof. Ryang and published just before Christmas. More than half the volumes printed were sold and many letters have come to Father thanking him for the help that has come from the practical suggestions using God's Word in the solution of problems.

Of the addresses, sermons, lectures and talks that Father has been called upon to give in churches, C. E. societies, Sunday Schools, Primary and Middle Schools, Popular meetings, at inaugurations of new teachers and departure of old, at Commencements in our own College and Academy and in others, I will merely make mention that his office requires it. How he can get time to prepare I cannot say. Government officials coming and going, meetings of the school authorities called by the Government, monthly meetings of Principals of Schools, Public functions, private weddings

and funerals—of all these there seems no end. The recalcitrant student, the obstreperous teacher, the hot-headed citizen, the over-burdened pastor, the sensitive parent all have access to Father. If only he could hide somewhere, I have often thought, but he just takes things as they come and withal he seems to stand it fairly well so I guess it is all right.

The College President's job is enough for any one man. When Father was President of Huron College he had much time at home with mother and us children but my experience the past year and a half has shown that it is different in missionary life. Here I will quote a paragraph from the form letter that Father recently allowed me to write to his many friends abroad. I tried to give a graphic picture of a day and so thought I would include it in this report.

"Let me give you a peep at Father, as I, his daughter, his secretary, see him daily. He was up this morning before five o'clock receiving strength and power for the day's work in close fellowship with our heavenly Father. Right after breakfast a few letters were dictated. At nine o'clock we drove over to the Academy where Father led the faculty prayer group just before classes started; then over to the College, meeting the Dean of Men. At ten, at College chapel he gave the boys a short practical message. (I know his talks are practical because

I copy his outlines for him.) The rest of the morning was full of interviews; one student asked advice about the College Street Chapel, another about the program for the special service in the new church across the river; Mr. Kinsler consulted on Bible Club work; one Senior talked about the work he wishes to do when he graduates; the Director of the Agr. Exp. Station wanted to have Father decide about a matter in which there was disagreement or misunderstanding about the amount of money available for the alterations on the chicken house for a thousand chicks; the assistant of "Farmers' Life" wanted Father's editorial for the month and some advice about the next edition. Father tried to limit the morning to school work but a paper reporter came and an elder from one of his country churches must see him. The Academy chapel took the last hour of the morning. Lunch is usually late and we try to see that Father has a little rest right after, but the Manager of the College 300-acre farm must see him 'just a minute' about putting in the new dam so that we will not have a crop failure.

Faculty and Committee meetings use up the afternoon, sandwiched in between by interviews with students and friends, or perhaps a call on the Governor, Mayor or Head of the Educational Department, just to make the day complete. We hope for a quiet evening at home but not

so. Before we rise from the dinner table, there are several people waiting to say 'just a word'. Tonight there is a meeting of the College dormitory committee, students and faculty, and after it is over, he must see the Manager of the 1,000-acre College Economic Farm Project who has come in to get some pumps and engines for the irrigation plant."

Keeping interest in the College warm with some friends in the home land and working up interest with others there and Korean friends here, takes much of Father's time. He speaks and writes often of the assistance, encouragement, inspiration and hearty backing of fellow missionaries on the College faculty and members of the College Board.

Am I telling a secret? Well, I'll risk it. He wrote to a mutual friend recently: Dr. Moffett is more than a friend. He is an older brother and Dr. Blair is the younger brother. Then there are Drs. Reynolds, Robb, Engel and Parker of other Missions in our Union and Messrs. Hamilton, Reiner, Kinsler, Lutz and Clark of our own. Father has said many times that things are just not quite right with Mr. Mowry away in America. How he does look forward to his return this summer. But then Mr. Kinsler and Dr. Parker are going on furlough and what to do he says he does not know. He hopes that Dr. Bernheisel, who gave so many years in College might come back

again and give some help.

One of the most surprising and interesting spots in all this work under Father's direction is how he has developed the Division of Agriculture in the College. When I was a little girl in Syenchun Father used to take us children to see the dairy where there were many cows and calves, to see the chickens and turkeys, the pigs, the bees, to go by the large strawberry patch and on through the orchard and vineyard, then across the stream to the gardens and fields and on up the hill to the brick and tile kiln and sometimes to watch the silk worms fed.

You ought to see the College plant for Agriculture Experimental work and for student practice. What a busy place it is! Besides the gardens with all kinds of vegetables and flowers and plots set aside for experimenting in corn, wheat, millet, etc., there are the barn, silo, pig-pens, goat-pens, chicken houses, bee hives, grain sheds, mill, tool house, etc.

From the office secretary who keeps the records the following results of the work done by teachers, assistants and students last year was reported to the College Board of Directors.

The sales at our College Agriculture Experimental Farm were: Fresh vegetables in abundance as tomatoes, potatoes, spinach, asparagus, onions, garlic, lettuce, cucumber, egg plant, cabbage, celery, etc. Also we sold chickens, pullets,

turkeys, goats and kids, calves, hogs, hives of bees, eggs, goat's milk, cows's milk, honey, ham, bacon, sausage, etc. And canned goods, peas, tomatoes, corn, plums, peaches and jams. We had crops such as seed corn, soy beans, red beans, cotton, unhulled rice and millet.

Cows and calves were loaned by the Dairy across the river known by the name Kum Sung Mokchang. This dairy was started by Father in order that Government requirements might be met in the College Department of Animal Husbandry. There was no other way and it has continued to be used for the practical work in dairying and animal feeding. The manager of this Dairy is a graduate and the best milker is a second year College student.

The milk was sold to Japanese and Koreans by students and others who had worked up their delivery routes from city customers. Twelve students are working their way through school here. The Kum Sung Dairy has a registered bull of fine pedigree. His great grand-sire was the famous Holstein, King Segis-Pontiac which some years ago sold for \$40,000 in Syracuse N. Y. When Father and McAfee were in Hokkaido visiting the University four years ago they saw this bull when a calf and his mother. She had the high milking record of fifty quarts per day. They are raising some fine heifers which give promise of being excellent stock for future dairying.

Mr. Kim who graduated from College last year said that Father taught him how to cure ham and bacon. This year with no supervision whatever Mr. Kim's success in curing ham and bacon was so good that already all the stock has been sold.

I wish to quote from a letter Father wrote to a friend in America showing that even though but two classes have graduated from the Division of Agriculture the results of this practical training are making a satisfactory showing: "Two Kims who graduated last year went to a very dark spot in the southwest of this province, Nong Kang. They are Christian young men who dedicated their lives to work among the farmers of Korea. These two with their wives settled down to live Christ in a shut off rural section, after fourteen years of preparation in Primary School, High School and College. Both families make a fine appearance, well dressed and well groomed. They secured an old building that had formerly been used as school to teach Confucian Classics but had been closed for some years. The farmers in the surrounding villages came and helped repair and make alterations on this building. Then some boys were granted entrance, to learn improved methods of farming. From early morning to late evening, daily throughout the year these two Kims have consistently and enthusiastically taught these boys not by mere

telling them how but by doing with their own hands all the work of plowing, fertilizing, weeding and harvesting. They chose Yoon Young Soon who graduated in March this year to join them in a bigger program for next year. This sacrifice of giving themselves unstintedly to their neighbors is changing that whole section. It was never done on this wise before. Every day in their school they read and teach God's Word. "We will follow Jesus and teach them to follow Jesus", said one of them recently. What a help these college graduates are in the nearby county church."

Again this year as last finds two of our graduates from the Agriculture Division of the College going out into the heart of a large rural section north of Pyengyang to begin a farm project. They are building their own small houses similar in appearance to those about them but much more sanitary. These College graduates are plowing their own fields, planting their trees, fertilizing and weeding their gardens themselves. They take care of their chickens, their stock and look after every thing with the help of their educated wives, using no labor but their own. However, being Christians they worship God on Sunday, gathering their neighbors together for worship in a nearby rural church. They preach daily by living example and by word of mouth and on Sunday teach the Word of God to their

neighbors. The two graduates who settled in that unenlightened Nong Kang section were granted permission by the Government to establish a farm school which is being spoken of as a model for other schools which Government hopes to see established. We are already seeing that the practical training which our Professors gave these boys and the theoretical, scientific education received in class room are producing fine results that will greatly help the Korean farmers of the future. The spiritual work they are able to do will mean growth to the church of Christ and a cleaning up of life in communities. "We must live Christ daily if we are to gain the success we are striving after," said one of these young men in a letter to Father the other day.

In Father's report to the College Board of Directors he tells about Inspiration Week at the close of school in College and Academy before the Christmas holidays. Also the work of preaching bands in Winter and Summer Vacations, the Summer Bible Schools, the Bible Clubs during the school year under Mr. Kinsler's direction, the Summer Farm School at the College which will have its first graduates next summer, the Young People's Bible Conference held in the College Auditorium the last week in August are items of interest in his report.

I will close this feeble attempt with a

quotation from Father's last years personal report, because those words speak volumes to me seeing things as I now do. "If it is not too difficult I wish you to visualize seven hundred students and seventy professors, teachers, secretaries, janitors, dormitory masters, cooks and other helpers on our large campus. You can see a little world composed of all sorts of personalities—teachers, students, laborers—wild ones, fiery dispositions, deceitful, back-biters, saints, sinners, crabby, joyous, moody, with this complex and that, unholy, selfish, envious, prayerful, over-pious, self-righteous, loving, kind, agreeable, pleasant, sweet, cheerful, human beings similar to those that make up any community anywhere. Wm. Jennings Bryan once said in my hearing "The only place there is no cooperation in this world is in an insane asylum". That's true. It takes orderly brains to cooperate. The greatest task in education is the training in cooperation—the give and take—the live and let live principle—praise where praise is due and constructive criticism that will bring each to sharing with another his own burden of responsibility—the doing away with alibis and the frank acknowledgement of error, are ideals that must not only be taught but must be carried out also in practice. The responsibilities of educational administration are such that the missionary finds it difficult to get any freedom or leisure

in the work assigned him." I started this report with unassigned work and will close repeating this last statement, "The Missionary finds it difficult to get any freedom or leisure in the work assigned to him."

If this were my personal report I would tell you how much I appreciate this privilege of a life time, not only of being at home but living in the best community in the world among the best friends I have ever had.

It was good of Father to allow me to give a little time to tutoring in P.Y.F.S. (School for Missionary Children) and when Mr. Chandler had his operation, to take his class in English to help out. How Father and mother do love these children of P.Y.F.S. When the thirteen were in our home two months during the fall none of us enjoyed them more than did Father. It was a renewing of old times when we were all children in Korea.

Please kindly take these paragraphs as my last effort to help Father before going off to America. Can you imagine what pumping I had to do and how many inquiries I had to make to get all this information? I know it is correct but it has not turned out as I hoped it would. However, I have added another item to my already long list of "hard things" that a missionary has to do—namely, writing a Personal Report.

P. S. Did I ever write a letter without a

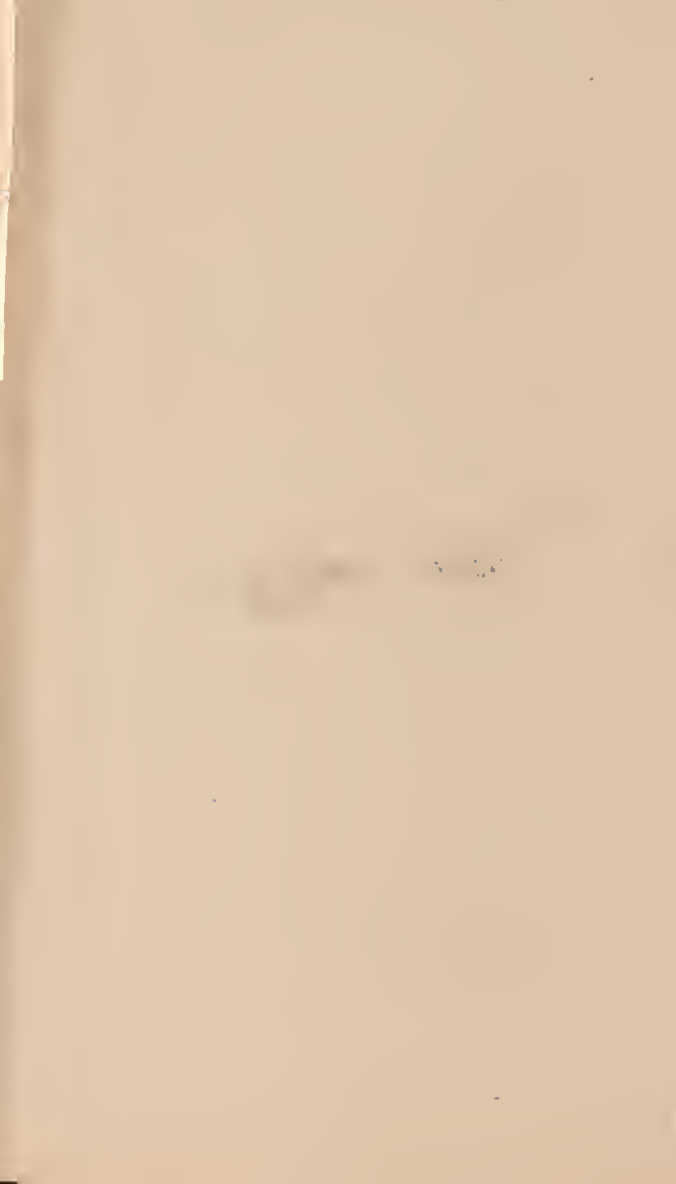
P. S. ? Since this is my first report I will take the privilege of writing two more very important items that should have been included.

First: Father had looked forward to Uncle Lapsley McAfee's coming for a long time. It seemed to give father new inspiration and added power, to be with Uncle Lapsley. They teamed so well together in giving messages to large gatherings of Koreans. The last days before Uncle Lapsley left for the Philippians he spent in special meetings with College and Academy boys. He was so easy to interpret for and father passed on his spirit in the interpretation so that there seemed no pause but just like one person speaking. Father has that "gift of tongues" for it is a gift to interpret and see the results that were evident in those meetings. Uncle Lapsley always closed in prayer and father followed him sentence by sentence in Korean.

The students said they were drawn close to God by his prayers and that they can never live the same again after those last days with Dr. McAfee.

Second: Being a College President it was difficult for father to get out much into direct evangelistic work which he greatly enjoys. The Western Presbytery, however, made him pastor of three organized and four unorganized churches. The other eight churches in his district are in charge of Korean pastors. The

Kiyang church has grown from an almost disorganized group of about 200 to a live active church of 500 this year. A fine young man, a senior in our Theological Seminary, was chosen assistant here. During Christmas and summer vacations the Union Christian College students conducted revival meetings at Paimil, Yung Pyengdong and Chari. The Sunday Schools and church attendance doubled during the year. The students and teachers of Academy and College seeing father go to the country preaching on Sundays are led to feel that they too must get out and enthusiastically preach Christ. Forty-seven Christians were baptized and thirty-three were enrolled as catechumens. In this territory under his charge, of the new believers enrolled during the year, 250 are preparing to become catechumens. One new church has been set off with its own officers during the year. Their building was wholly paid for by themselves and was dedicated without debt. Three new prayer meeting places were started this year and these will develope into churches in a few years. It impresses me that this is quite a job in itself. Father gets the greatest pleasure in this kind of activity.





Can you see father with his College Foot-Ball team,
winners of All-Korea Championship May, 1935.

"SUNNY"**ONE OF MY KOREAN STUDENTS.***by**Rev. George S. McCune, D. D., LL. D.,**President, Union Christian College,**Pyeng Yang, Korea.*

He came from the Southern part of Korea, one of the poorest of the poor, to study and prepare himself for the gospel ministry. How he got his expenses to travel to Pyeng Yang, how he paid his fees at the beginning, how he was able to buy the school uniform, "were problems solved by the Heavenly Father in answer to specific prayer." The quotation is a translation of the very words the student of whom we write, used. His name is "Sunny". That is his Korean name and the transliteration to English fits perfectly the sunny disposition of this lad from the Sunny South.

Aggressive in Christian work, a clever wrestler, a persuasive speaker, a fine "mixer", is "Sunny". He graduated from our Presbyterian College Preparatory School for boys. He spent one year in the Anna Davis Industrial Shops. Not only did he learn to be an excellent carpenter but he

also received training in Christian character. Sunny attained skill enough to enable him to get an income in his odd hours that has supported him in school.

On New Year's Day before sunrise five students, led by Sunny went to Peony Point, a high peak which overlooks Pyeng Yang City and environs. These Korean lads wished to get above the City noises and pray alone while dawn was breaking. As the sun began to shoot out its rays they dedicated themselves every whit to God. Looking out over the plains near and far they could see several places where there were no churches. They chose one quarter in the Northwest part of the City where there were many houses and decided that they would make an investigation and start some work for God there.

They later made a survey of this suburb and found that Christ was not known in any house in this section. They secured permission from a kindly disposed man and his wife to meet in their small home. Later they were invited to a large house where they gathered men, women and children to worship God and study His Word.

Some months later, I went out one Sunday to see what was being done under the leadership of "Sunny" Whong. God had led them through prayer, uncanny tact and undaunted persistency in organizing two Sunday Schools. The other boys were helping. In the nearer place seventy men, women and children were studying the Bible, and in a tiled roof school building about two miles further out eighty-seven were in attendance that day.

What wide-awake live Sunday Schools these were! "Sunny" said to us in his own hearty way, "We don't have any equipment except the pulpit and chairs which we made with our own hands out of wood given us. We don't have any "Dakchis" (picture cards). We only have Jesus. We tell them about Him and He is the attraction that draws. Jesus makes this dark building light. Old grandmother Kim let us meet in this place which was formerly used for a saloon. Jesus is making this whole section happy. We are going to have a Church some day. As God's grace comes to us our love for Jesus will increase so much that we will build a new house in which to worship Him. There was not one Christian in this quarter of the City when we

came here with Jesus. Now there are many in these two groups who already have found everlasting life and many others who will break away from their old life and come to Jesus, their Saviour. It's just lots of fun. We boys feel that while we are students we should doing some definite work for Christ. We are having great pleasure preaching Jesus."

About one hundred of the Union Christian College students and one hundred fifty of the Preparatory school boys teach in Sunday schools, lead young peoples meetings or preach every Sunday. We are not surprised that many graduates either enter the gospel ministry or become aggressive Christian lay leaders in churches throughout Korea.

Because "Sunny" Whong is one of the seven hundred fifty College and Preparatory school boys, I have given you this story that you might visualize the possibilities of Christian education in Korca, realize the purport of what it means for future leadership and share with us the precious hope it gives for the speedy evangelization of Korea.

Joe Sam Moffett

December 15, 1973 is the Centenary of the birth of George Shannon McCune who served as a teacher, army educator in Korea from 1909 to 1921 and from 1927 to 1930. Information on his life and on three significant episodes: the Conspiracy Case of 1910-1913, the Hanse Movement, March 1, 1919, and the Spring Issue 1935-1936 are included in these papers. Readers of them who find errors of fact or who have different views of opinion or emphasis are urged to communicate to me, for it is my desire that these papers reflect the true situation.

Shannon McCune
Department of Geography
University of Florida
Gainesville, Florida
32611

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George Shannon McCune

Dr. George Shannon McCune was born in Korea 1901-1911. He was a member of the influence in Korea. His life is an example of

Birth: December 15, 1913, in Seoul, Korea

Parents: Alfonso McCune and Virginia Catherine McCune

Boyhood: Alfonso McCune, his father, was in the contracting and building business with his grandfather, Samuel McCune. When George Shannon McCune was twelve years old, his father died, and his grandfather, Samuel McCune, was forcing young George to go to work as a shoe boy in a store and later into a job with a bank. By the time George was twenty-two he was an Assistant Cashier in the bank. This was the highest position he could attain with his level of education. Realizing this and at the same time desiring a more Christian oriented vocation, George McCune left his job and went west to Park Academy and College, Park, Missouri. It was enabled to do so in part by his older brother, Alfonso, and his elder sister, who had been able to support his mother and his two younger brothers, Paul and Christine.

Education: Park College, B. A., 1931

After his graduation from Park College, where he was able to obtain both his high school and college work in seven years, he stayed on at Park teaching Latin for a year. At the same time he took a reading and research program under a Park professor; this program qualified him to obtain an extra-mural M. A. degree from the University of Pittsburgh; he received the degree in 1933. Because he did the work at Park, some biographers list his M. A. from Park. The practice of granting extra-mural degrees was a common practice at this time and was generally faced from the academic side.

Honorary Degrees: D.D., Coe College, 1951

L.L.D., Park College, 1951

Early Teaching Experience: Coe College, 1931-1932
Principal of Park College, 1932-1933
Dean of Park College, 1933-1934
Professor of Latin, 1934-1935

During his three years at Coe College, McCune was particularly interested in the field of psychology. He was also interested in the field of theology and in the field of education. In the spring of 1935 he was able to pass his M. A. thesis and was ordained as a Presbyterian Minister in the same year.

Marriage: Helen Bailey Caffee, June 14, 1904

Helen was a student and teacher at Park College, Leavenworth, Mo. She was a friend of Helen Caffee, the only daughter of the founder and President of Park College. She had been married to Park at the age of 18 and then had spent 5 years at Park College for Women (Oxford, Ohio), an institution from which she also received a degree. Although she was only 18 years older than George McCune, she was serving as his mother when he came to Park. Subsequently, she was of assistance to her mother who was teaching at Park and at Coe, then they fell in love and they were married after the school year. She became Dean of Women at Park College for the year 1904-1905, while they were awaiting assignment to missionary work for the Presbyterian Church.

Family: George Shannon McCune and Helen Caffee McCune have four children and fourteen grandchildren:

Anna Catherine McCune, 1900 - ; born in Park; Yon Ahn married Robert Felix Ringdon and became a minister in the First Church of Christ and served pastor in Hawaii and Missouri; they had four sons and

George Caffee McCune, 1908 - 1940; born in Park; Yon Ahn married Evelyn Becker, daughter of Dr. A. O. Becker, a Methodist missionary in Korea; they had two sons; he received his Ph.D. from the University of California and at the time of his death was Associate Professor of History at the University of California. He is the author of Korea today, 1950 and several articles.

Helen Margaret McCune, 1911 - ; born in Park; married Kenneth George Lindsey, Jr., a minister who has pastored in Park College and in other churches; they have two sons and two daughters.

Harold (Bill Bailey) McCune, 1913 - ; born in Park; he married Edith Blair, a daughter of Dr. William Blair, a Presbyterian missionary in Korea; they have two daughters; he received his Ph.D. from the University of California and is now a Professor of History at the University of Florida. He is the author of Korea's Revolution, a National and International History of Korea; Lord of the House of David; and several other books.

George Shannon McCune

1881-1954
Missionary

Missionary Experience - Poon, Yang, 1904 - 1909

George S. McCune's first years in Korea were spent mainly in language study. He continued to study Korean (especially spoken Korean) throughout his life. He often remarked on the constant changes which were taking place in the spoken language. He liked to be up-to-date with the latest slang, so that he could communicate more effectively with students!

George Shannon McCune took as his Korean name: Yul for his family name and San-on for his personal name. Since he means 'son of', it was easily misheard, leaving the name Yul, a well-respected though not too common family name in Korea. George is almost impossible to Koreanize, so that he used his second name (which had been derived from his mother's family name) which was easily put into Korean. San-on could appropriately be translated as 'Aountain of Energy'; jokingly it was also translated as 'a volcanic mountain ready to explode'!

Though primarily devoting his time to language study, George S. McCune quickly became involved in educational work at Soong Sil Academy and the Union Christian College in Poon Yang. In 1908-09, in the absence of Dr. C. L. Smith, he was Acting President of the College.

Missionary Experience - Son Chon, 1909 - 1921

In 1909 George S. McCune was assigned to Son Chon (modernized by the early missionaries as Syen-chun). Here he was Principal of the Methodist Orphan Academy, known in Korea as Sin Sung Academy. Mrs. McCune was principal of the orphan academy, for separate education was the ideal of the time. Both agencies were sized in the early days of the practice of having students work to help pay the bills. Therefore, considerable practical experimentation in agriculture adapted to the local crops of northern China were made. Fruit crops, vegetables, cottoning, pig raising, and other popular to work supply were introduced. Locally raised

Though George S. McCune was primarily a missionary of the word, he was also an agricultural missionary. He was in Son Chon, where he carried on direct valuations in agriculture. He visited the rural churches which were scattered in the vicinity of his preaching and the of students and workers. He accompanied him on his country journey.

George S. McNamee, Jr. was born in 1894. He was a member of the Board of Directors of the Presbyterian Board of Christian Education in the United States.

Dr. McNamee spent the summer of 1914 in the United States for a year's furlough. In the winter of 1918-1919, Dr. McNamee came to the United States for a short visit because of the illness of his mother.

Primarily because of the illness of his elder son who had developed a serious heart illness as an aftermath of diphtheria, Dr. McNamee resigned from his missionary work in 1921 and returned to the United States.

College Presidency: Huron College, Huron, S. D., 1921-1927

George S. McNamee accepted the presidency of Huron College, the Presbyterian College of South Dakota, shortly after his return from Korea. During his six years of college work, he raised funds for operating expenses and donated land and buildings. During the time he was there, standards of scholarship were raised very considerably and the faculty were of a high size and in quality.

Dr. McNamee took an active role in many civic and other activities. For example, he was one of the persons selected to invite President Coolidge to spend the summer of 1927 in the black hills of South Dakota. In 1927 Dr. McNamee was elected by members of the State Republican Committee to run as a compromise candidate for Governor of the state. He declined.

A number of Korean students came to Huron College during and after Dr. McNamee's tenure. He was always open and friendly in advising traveling students and in giving them information in the United States. One of the best of these students was Pak Hwa-chun, or George H.-S. Park, who was a student of Huron College and at the same time a student of the Korean scholar and educator, Mr. Kim Il-sung. Dr. McNamee had known him from the time of George S. McNamee's college days. He had been considered as a successor to the college presidency and was known as the 'eldest son' of the college. He died in 1933.

Missionary Education: President, U. S. Board of Christian Education in the United States, 1934-1935

During his last years of life, Dr. McNamee was in a poor health situation. He was unable to travel and was confined to his home. He died in 1935. He was buried in the Huron College cemetery. His remains were placed in the Huron College cemetery, with some of the other remains of the college. He was buried in the Huron College cemetery, with some of the other remains of the college.

Dr. Lee's book is a valuable contribution to the study of the practical application of the principles of the Christian religion in the Far East. It is a well-written, readable, and informative work. The book is published by the Union Christian College Press. Another publication in Korean was H. M. Lee's study of Protestantism in Manchuria.

George Shannon : C. 1. 1

PERSONAL HISTORY

Dr. George Shannon : C. 1. 1, and at the same time a scholar in Korea for many years, had many personal contact, habits and attributes. Of these five seem worth of being noted.

1. Christian Religious Conviction:

Having been brought up in a Christian home, George Shannon early in his life became a dedicated Christian. He was conservative in his religious beliefs, some times characterized as a fundamentalist Presbyterian, but was not dogmatic of the beliefs, if they were sincerely held and practiced, of other Christians. He was not theologically minded or trained, but believed in a personal religion which could change the lives of people and believe that his own words and talks were usually emotional rather than logical. He was often found and was usually interspersed by stories involving people and their religious convictions, including his own experiences. It became a custom when he was 21 years old, following his father and his grandfather in his family membership.

2. His Interest in the Personal Lives of Others:

Flowing from his religious conviction, he had a great interest in other people no matter what their religion, beliefs or personal status were. He was friendly, easily and enjoyed talking with others about their experiences and their problems. He had an unusual ability to remember faces and names, an ability he gained in his early years as a cashier in a bank and which he kept up about his life with everyone with whom he talked felt as a total concern with them and their lives.

3. His Enthusiasm and His Energy:

Any task he undertook he pursued with great energy and enthusiasm. He was a child and never grew out of the habit of any institution with which he was associated. He was always ready to help and even give of his own time and energy on projects on which he was working. His enthusiasm and energy in his life and his experience with those who had been in his life was also evident.

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EXHIBIT A-1111.

George Shannon McCune

THE COURT OF APPEALS
FEB. 1912

Protectorate over Korea in 1907 and a number of other positions. Five other persons, including a well-known businessman and the manager of a book-store, were among the chief conspirators along with Yun Chi ho. About 50 lesser conspirators, so-called, were a mixed group. Most of them were Protestants from northwestern Korea. Included were many young students from Sin Sui. George S. McCune was the principal of the academy and according to some of the 'confessions' instructed the students to carry out the assassination attempt. Other foreign missionaries were also implicated. However, Japanese authorities were careful not to arrest any of these foreigners and did not allow them to testify at any of the trials.

The Conspiracy Case was opened to the public from November 25, 1912 to February 25, 1913. The hearing took place in the Court of Appeals. The defendants were brought to the court each day wearing white robes over their heads and manacled together. But some of them had hired Japanese lawyers for their defense. Full publicity was given to the appeal where the defendants were allowed to make statements about the trial and what they had undergone. Many missionaries attended the daily trial. George S. McCune, whose Sin Sui Academy had nearly closed since so many of its students had fled, attended most of the open hearings. He was often during the course of the trial.

On March 20, 1913 the Court of Appeals rendered sentences of five of the so-called chief conspirators to six years and the sentence of the young conspirators to five years. The court said that the defendants were obstinate and conservative and in their general view of things were in the wrong. The court also said that the defendants were not sincere in their repentance and that they were not worthy of a lighter sentence.

The court also said that the defendants were not sincere in their repentance and that they were not worthy of a lighter sentence. The court also said that the defendants were not sincere in their repentance and that they were not worthy of a lighter sentence. The court also said that the defendants were not sincere in their repentance and that they were not worthy of a lighter sentence.

The six so-called Chief Conspirators appealed their conviction to higher courts, but after various hearings the only result was that the youngest conspirator had his sentence put at the same level as the other five: six years. At the time of the coronation of the Japanese Emperor in February 1915, the so-called conspirators were given pardons and released from prison. Yun Chi-ho became Secretary of the Y. M. C. A. in Seoul shortly afterward and General Terauchi made a sizeable donation to the Y. M. C. A.

The Conspiracy Case had a considerable influence on the life of George S. McCune. He left Korea shortly after the conclusion of the trial at the Court of Appeals for a year's furlough. He had become quite well known in Presbyterian circles in the United States where the trial had been given considerable publicity. During his year in the United States he told the story of the Conspiracy Case often and of the suffering which many of his young students had had because of their religious convictions.

Though it was quite obvious that there really had been no conspiracy, George S. McCune was a marked person in so far as the Japanese authorities were concerned. As Principal of a small academy in distant northwestern Korea in the small town of Son-chon, George S. McCune was not well known by many Korean people. The publicity of the trial made his name, Yun San-on, well known throughout Korea. His constant attendance at the trial and his solicitude for his students and friends who were being wrongly accused made a deep impression on many. His pro-Korean attitude became well known, along with his contempt for crass actions by the arrogant Japanese police. It was really the Japanese police who were on trial at the Court of Appeals and the acquittal of the 49 defendants was a verdict of guilt on the Japanese police and their methods. George S. McCune's opinion of the Japanese police was not the same from this time on.

...sympathized with the Korean Christian
...movement. His close friend, Pastor
...was one of the 33 signers of the Declaration.
...other close friends and associates were
...Yi Sang-hun who had been one of the
...in the 1919 Conspiracy Case was one
...movement and a signer of the Declaration.
...he was well-known to Dr. McCune, though
...relations. A number of the teachers
...the students were the leaders of the
...and were subsequently arrested. Though
...appears to have been very circumspect
...participation or sympathy. One of the
...Yong, and five students in
...and was himself arrested and
...fate did not overtake him.
...associates were interrogated by the

...movement was made by design to let the
...for independence and Korean history
...the outside world. Ever since that
...Koreans have felt that they were
...and this date is now celebrated
...Independence Day. The interesting result was
...policies toward Korea which was put into
...movement had been done. A new Korean-Government
...in September 1, 1948
...so-called cultural assimilation policy and
...towards the Koreans who were
...with the Japanese.

...iteration of the movement and the influence
...Christians, the Japanese police were especially
...missionaries, particularly those involved in education.
...George S. McCune. As has been recently
...secret Japanese records, some Japanese police
...McCune was directly involved in the movement.
...fact that no firm evidence of this could be found
...their suspicions. Thus, McCune was subjected to
...harassments, for example, sometimes took part in
...talks and sermons. He was reprimanded for a
...Goliath as a false assertion. Persons who
...were followed and made to report at
...for questioning. The situation was
...some time because so many teachers and students
...under arrest. Under these circumstances, coupled with the
...of his dear son forced George S. McCune with
...great reluctance to resign from his missionary work and return
...the United States in the winter of 1921.

George Shannon McNamee

The Shrine Issue
1925-1928

In 1930 Dr. George S. McNamee was forced to resign his position as president of the Yonsei College of Korea and to leave his mission work over the Shrine Issue. Korean students in the college and academy were being forced to take part in the erection of the Shrine erected by the Japanese authorities at Pyongyang. It is Dr. McNamee's opinion that there were two aspects to this issue. From Dr. McNamee's standpoint the major aspect was the religious one, though the Japanese authorities appear to have considered the aspect of Korean opposition to Japanese nationalism of particular concern.

George S. McNamee had returned to the United States to take up his duties as president of the Yonsei College. He had been appointed to this position in the summer of 1927 and had spent six months in Europe. He was welcomed back to Korea by many Korean leaders, including many who had been his students in Japan.

Of critical importance to his return was a letter which George S. McNamee received in 1927 from Takoto Saito, the Governor-General of Korea. Dr. McNamee was urged to return and to take up his leadership in Christian education among the Korean people. In effect this letter stated that there were no feelings of animosity toward him on the part of Japanese authorities. As evidence of this fact, shortly after his return, Governor Saito offered him "privileges" to be a college and high school administrator, and even a "privilege" to teach the Bible.

Course which was required of all students. This was the first time an American had been given such a "privilege" in Korea and Japan.

Two or three years after his return to Korea, the situation in the Far East had changed. Korean student riots had broken out in Japan. These had been quickly suppressed by the Japanese. In the summer of 1928 there were more riots in Korea. These were also quickly suppressed by the Japanese. The situation in Japan began to change. The Japanese government was now in a position to take action against the Korean student riots. The Japanese government was now in a position to take action against the Korean student riots.

Dr. Seok-yeon had a six months trip to the United States in 1955, largely for fund raising purposes. On return with new perspective he sensed that the Japanese military rulers had become more and more militant. On possible means, particularly through the schools, were being used to create ultra-nationalistic feelings in the Japanese people.

In Korea, the J.R.A. had changed from the policy of cultural assimilation to a policy of forced indoctrination and Japanization of the Korean people. An educational official, for example, stated that one of the main objectives of the educational system in Korea were that "the Koreans must be trained to follow not to know" (no let go of indoctrination) as to have the students and their teachers go to local Shrine Shrine periodically in Japan. They were to pray at the Shrine for the well-being of the Japanese military forces and for the Japanese nation. This practice of going to Shrine Shrine was common for the government-run schools but private schools were not initially forced to go to the Shrines, though it was expected that they would substitute for this other patriotic exercises.

One November 1955, Dr. Seok-yeon as a member of the Soong Shi Academy was attending the National Conference held by the provincial educational authorities for the high school principals in P.O. Yang. At that time the group of principals were told that as a part of the meeting they were all to go to the local Shrine Shrine to pray for the well-being of the Japanese nation. Dr. Seok-yeon, however, refused to go to the Shrine Shrine. He took the position that his participation in Shrine Shrine would be a kind of Christian worship. After the meeting was joined and a direct confrontation could not be avoided.

It is worthwhile noting that during the period of questioning and pressure on Dr. Seok-yeon to participate in the matter of religious conviction, the Japanese military rulers had returned to Korea, via Japan, after being assassinated in Tokyo on February 20, 1955. This was the young Mr. Seok-yeon. The fact of the assassination of Dr. Seok-yeon had been known to the Japanese military rulers. He had been a popular figure in the Korean people.

On January 20, 1935 all of the papers were carried on the national press which had been given to George S. Shanon by the Japanese authorities who came to see him was put in virtual house arrest. By order of the Japanese he was immediately taken away for police custody. Whenever he left his house he was followed by a detachment of police. He appealed to higher authorities in Japan but to no avail. Finally on March 21, 1935 he was released and left Korea to return to the United States. His stand on the Shrine Issue had been supported by the majority (about 80%) of his fellow Miss Shanon's and by Korean Church leaders. In the course the College and Seminary were closed.

The Shrine Issue was considered by many in Japan and by the Japanese authorities as a political issue. The American missionaries in Korea and Japan resisted this view and at the Shrine ceremonies a "official" protestation they compared it to the treatment of the flag of the United States in American classrooms. Mr. McCune was opposed to this view. During this period he was in Korea, friends, a business man, and a soldier. Mr. McCune's business men in Pyongyang as to their reaction at the time Mr. McCune had come to the Shrine. He said that they state that they would have thought Mr. McCune was a Christian and that they would have thought he would have been a Christian. These were the reasons to show Mr. McCune visited to give witness to his Christian faith.

Though George S. Shanon tried to keep the religious basis of his actions, the Japanese authorities accused him of using the Shrine Issue to keep alive nationalism and to stir up anti-Japanese feeling. He was careful to emphasize the non-political basis of his actions. There is reason to believe, however, that the Koreans even those who recognized the validity of his stand on religious grounds secretly applauded his stand on the Shrine Issue as one more step toward the securing of interest in Korean independence.

Many years later in 1961, Mr. Shanon was given a high decoration by the Republic of Korea. The citation for this decoration is given in the following sheet. The decoration was given to Mr. Shanon, Shanon Account, by the Republic of Korea in the fall of 1961.

(Translation)

1 March 1963

CITATION

In recognition and appreciation of his outstanding and distinguished
service to the great Republic, in accordance with the power delegated
to me by the Constitution of the Republic of Korea, in awarding the

ORDER OF MERIT OF THE NATIONAL FOUNDATION TANJANG

POSTHUMOUSLY TO

THE LATE GEORGE S. MCCUNE

UNITED STATES OF AMERICA

The late Mr. McCune rendered distinguished service to the independence
of our country during the period from 1905 to 1936.

Through his efforts he secured himself and made substantial
contributions in the fields of education and religion in the Republic
of Korea.

It is the desire of the Republic of Korea to express its appreciation
for the many years of his service to the Republic and to the
United States and the United States of America.

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions
of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

March 6, 1952

To the Members of the Korea Mission

Dear Friends:

You will be saddened to hear that Mrs. George S. McCune, retired from the Korea Mission, died at 9 p.m., March 5, 1952 at Wisconsin Rapids, Wisconsin. This word came to us this morning from her son, Dr. Shannon McCune, Colgate University, Hamilton, New York.

Funeral services will be held in Wisconsin Rapids on Saturday, March 8th, at 2 p.m., with interment at Prkville, Missouri, on March 10th.

Mrs. McCune, who was Miss Helen Bailey McAfee, was married to Rev. George S. McCune, D.D., in 1904 and they sailed for Korea in 1905. It is needless for us to recount the vast and significant contribution that the McCunes made in Korea in evangelism and education. The impact of the McCune home and personality upon the generation of students is still evident over the nation. Dr. and Mrs. McCune were retired on December 15, 1938 and he died December 1, 1941.

Mrs. McCune, who was 79, was living with her daughter, Mrs. Robert W. Kingdon, 360 First Avenue, S., Wisconsin Rapids Wisconsin, at the time of her death.

I am sure that you join with us in extending deepest sympathy to the family and in giving thanks to God for this life of faithful and effective service.

Sincerely,

John Coventry Smith

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

Mrs. George S. McCune
Memorial Minute

Adopted by the Presbyterian Board of Foreign Missions
March 18, 1952

The Board made record of the death on March 5, 1952 at Wisconsin Rapids, Wisconsin, of Mrs. George Shannon McCune, a retired missionary of the Board who had been a member of the Korea Mission for many years. Mrs. McCune was in her 80th year.

Mrs. George S. McCune, nee Helen Bailey McAfee, was born on November 24, 1872 at Highland, Kansas. She attended Park College at Parkville, Missouri and Western College at Oxford, Ohio. There were six children in the McAfee family, five of them boys. Together they continued to make the McAfee name illustrious in Protestant circles.

Miss McAfee was married to Rev. George S. McCune in 1904. Both were appointees of the Board to Korea, to which country they sailed in 1905. Their language study was at Pyongyang under the guidance of Dr. and Mrs. William M. Baird. Mastering the Korean language, including colloquial expressions, and in addition exercises in French grammar, took most of the time of this young missionary, but she soon was engaged in teaching a Sunday school class and in making speeches in Korean. She also was called upon to lead the singing in many church activities.

Those first years were to set the pattern of a very busy missionary career. There were four children born to the McCunes in Korea, and, in addition to rearing these children in her home, Mrs. McCune was a very active member of the Mission staff, first in Synehun and then in Pyongyang. She assisted her husband in conducting a Boys' School; this included teaching agriculture to first and second year college students and helping them in the very practical aspects of raising chickens and pigs.

Mrs. McCune took over the superintendency of the Sunday school in one of the Pyongyang churches. It had an attendance that averaged 390, but in a few years its average attendance was 1400. She herself taught the teacher training class, and in addition at times conducted literary classes for all those who wanted to learn to read. She also annually taught the course in the Gospel of John in the Bible Institutes. Dr. and Mrs. McCune resigned from the Korea Mission in 1923 because of health conditions in the family. Dr. McCune served as President of Huron College, Huron, South Dakota, until they were reappointed in 1927. They then served in Korea until their retirement in 1938.

Their period of service in Korea coincided with the rapid growth of the Korea Presbyterian Church, particularly in the area served by Pyongyang. Dr. and Mrs. McCune, through their work in the Church and the college, contributed

significantly in the training of leadership for this Church. The impact of the McCune home and personality upon that generation of students is still evident throughout Korea. Men trained by the McCunes are much in demand for positions of responsible leadership. Dr. McCune died in 1941.

During retirement Mrs. McCune has continued to be greatly interested in the work of the Church in Korea. Their son, Dr. George McAfee McCune, who died in 1948, has contributed by his writing to the understanding of his adopted country. The Board expresses to the remaining children, Dr. Shannon McCune of Colgate University, Hamilton, New York, Mrs. Robert W. Kingdon of Wisconsin Rapids, Wisconsin, and Mrs. Kermit H. Jones of Philadelphia, Pennsylvania, its deepest sympathy in the loss of a mother and its assurance that the example of this outstanding servant of the Church will continue to be an inspiration both at home and abroad across the years of the future.